

CALLED BY THE WORLD HEART



A DISSERTATION ON
THE ORIGIN AND THE
DEVELOPMENT OF THE
SPIRITUAL SCHOOL OF THE
GOLDEN ROSYCROSS
AND ITS FOUNDERS
J. VAN RIJCKENBORGH AND
CATHAROSE DE PETRI
BY PETER HUIJS

'TURN YOUR HEART TOWARD
THE LIGHT AND KNOW IT.'
HERMES TRISMEGISTUS

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Rozekruis Pers Haarlem

Colophon

Editors and correction: Kees Bode, Mirjam Duivenvoorden

Final editing: Mirjam Duivenvoorden

Photography: Photo archive E.T. Hamelink; photo archive Lectorium Rosicrucianum, Haarlem; Bibliotheca Philosophica Hermetica Collection Damme; Roland Gerrits; Hans Peter Knevel

Cover: J. van Rijckenborgh and Catharose de Petri at the grounds of Conference Centre Renova, taken in May 1953 by Cor Damme

Book layout: Studio Ivar Hamelink, Haarlem

Printing: Rozekruis Pers, Haarlem

Binding: Abbringh, Groningen

Translation: Wim Smits and Victoria Harris

Called by the World Heart has been typeset from the Trajan (cover), the Perpetua (text), and printed on 90 grams Promail Plus Natuurwit by Proost en Brand

ISBN 978-90-6732-340-6

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«This is the great thing of a human life that it is a world within itself, which, even after it has disappeared, leaves its wealth as an inheritance for those who, as seekers, are able to sense it.»

i

A. H. de Hartog

1. Quoted from: A.H. van den Brul, J. van Rijckenborgh – modern Rosicrucian and hermetic gnostic. In: Pentagram, Seventeenth volume, no. 4, 1995
2. Jan Engelman, *Tuin van Eros*, Centum nec plura series no. 1. Amsterdam, Querido, 1932, first four verses

In the garden

2

You call me to Your wedding meal:
the chandelier burns, the high hall
is filled with Your court music
and patience radiates from Your eyes.

And you are deep and silent with salvation,
urgently Your voice resounds: ‘Sojourn!’ -
and when I hesitate it does not tremble,
and when I flee it does not despond.

No sound that fell so penetratingly
into the depths of my soul,
no shine that took me into its caress
as the shine of the eye of the Sacrificial Lamb.

Far up the hill shines
the light of my original sight,
which carries me away and confuses me:
the primordial beginning, the world heart.

Jan Engelman, Garden of Eros, 1932

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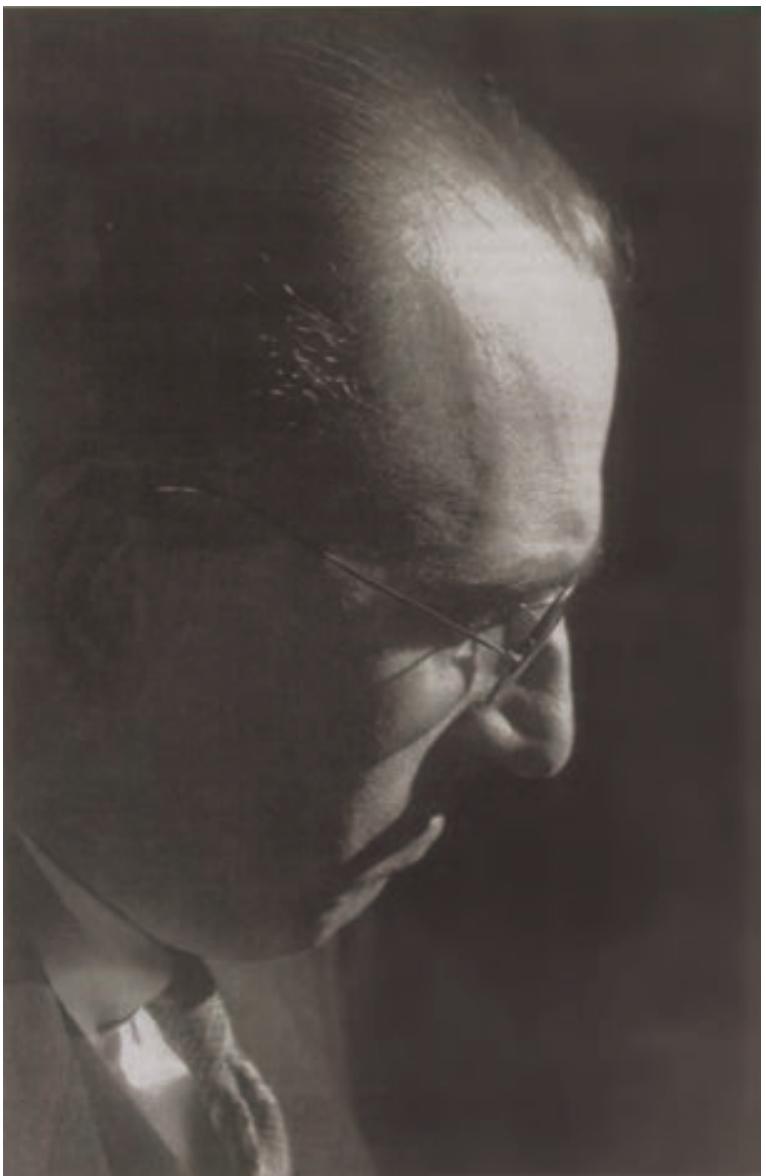
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Jan Leene,
1946

«One thing, O mortals, must now be explained by us, namely that God has decided to restore to the world, which not long after it shall perish, the truth, the light and the dignity which He once ordered to depart with Adam from Paradise, in order to ease the misery of mankind. Wherefore shall cease all error, darkness and bondage which little by little, with the turning of the great globe, crept into all sciences, works and governments of men, thereby obscuring them for the greater part. From thence have arisen an endless diversity of opinions, falsifications and heresies, which render choice difficult even for the wisest of men, seeing that the fame of philosophers on the one hand, and the truth of experience on the other, throw them into confusion. If all these things, as we trust, are one day abolished and removed, and instead we see a guiding principle which remains eternally itself, this, to be sure, will be thanks to the workers concerned, but the great work in its fullest extent will still be attributable to our blessed age.

We freely acknowledge that many excellent spirits have contributed much to the coming reformation by their reflections, and thus we in no way seek to take to ourselves all honour, as if such an immense task had been allotted only to us. But in the spirit of Christ, our Redeemer, we testify that the very stones shall arise and offer their service ere there shall be any want of executors and accomplishers of God's ordinance.

With respect to His Will, however, God has already sent out messengers in advance, to wit, certain stars which have appeared in Serpentarius and Cygnus. These truly great signs of His mighty ordinance can teach us how

much He, if everything man's ingenuity has discovered were to be combined, would make this serve his secret scripture. Thus, the Book of Nature stands open and revealed before all eye, although there are but few who can read it all, much less understand it.

Even as the human head has two organs of hearing, likewise two organs of sight, two of smell and one of speech, so that it would be in vain to expect speech from the ears or hearing from the eyes, so there have been times in which men saw, times in which men heard, and others in which men smelt. Now there yet remains for the tongue likewise to receive its honour, as it shall within a short time, which now approaches with rapid strides, when at last may be spoken what once was seen, heard and smelt, as soon as the world has slept off the stupor of its cup filled with poisons and intoxicants, and merrily and joyfully, with open heart, bare head, and unshod feet, steps forth early in the morning to meet the rising sun.»

Confessio Fraternitatis AD 1615, The Confession of the Brotherhood of the Rosycross, paragraphs 7 and 8

PREFACE BY J.R. RITMAN

The book that you now hold in your hands, *Called by the World Heart*, is dedicated to and linked with the exceptional group of pioneers, who are the guides of humanity. They are the representatives, the key bearers of the burning flame of the inextinguishable spiritual fire that has unceasingly been manifested for thousands of years already. They are also the modern heralds of the universal brotherhood, who accepted the task to accomplish a spiritual reformation of the world and humanity. This refers to the execution of a plan of salvation for the world and humanity, which the spiritual leaders of the Spiritual School of the Golden Rosycross, J. van Rijckenborgh and Catharose de Petri, described in the month of September of the year 1954 as «once again establishing the Community of the Pistis Sophia», and in the year 1956 as «the Church of Hermes». Valentinus, a follower of the first apostles and founder of the first Christian-gnostic mystery fellowship, explained to his pupils the origin, the genesis, of the divine creative thought and of the unknowable divine worlds. He called the unknowable divine space the *pleroma*, the world of the divine nature with its emanations. What flows from the divine pleroma is manifested as two streams, as two rivers. He referred to one stream as the stream of knowledge, the *Pistis*, and to the other as the stream of Wisdom, the *Sophia*. One stream is wholly associated with the common human knowledge of each era, so that the great masses are enabled to discover this emanation and react to it, indeed, must react to it. The other stream is kept wholly separated from this world, but

nevertheless irradiates it, so that the individual, the God-seeking person, escaping from the Pistis, would ultimately be able to find the Sophia, and might, in fact, become the Sophia itself.

Consider this book a written chronicle of the mandate for those charged with renewing this plan of salvation, who exerted themselves in our time for the revelation of the living testament of the Gnosis. They are known by their signature in that they established a brotherhood in the world with a mystery school at its centre, in which the two aspects of knowledge and wisdom, the mystery of the Pistis Sophia, occupy a central place. This mystery school is intimately linked with the wisdom of Hermes Trismegistus, as recorded in the *Tabula Smaragdina* and the *Corpus Hermeticum*, in which we see evidence of the human being, whose essence has been touched by the great, divine love.

The visible result of their work is a field of the harvest, a community of human souls, who, as a living brotherhood, demonstrate the true religion by loving service to humanity. In their turn, they show that prophecy and manifestation can go hand in hand, because they are anchored in and linked with the one cornerstone ‘Jesus Christ’.

We, people who have crossed the border separating the second from the third millennium, are living in the current, turbulent society with its fundamental questions, and more than ever we need a new frame of reference. It is the frame of reference that we nowadays call the way of the Gnosis, the way of Dao, the traceless beginning that continues unceasingly in the power of the one source, and is omnipresent. In this way, we are linked with the mighty, primordial beginning, the Christ impulse, from which the Egyptian arch-gnosis, as the heritage of Hermes Trismegistus, and the Christian arch-gnosis of the first years of our era originate. J. van Rijckenborgh informed us about this during the last days of the month of

April of the year 1956: «The Gnostic Ecumenism must be founded, an ecumenism that is rooted in the Arch-Gnosis: the Gnosis of Hermes Trismegistus!» On this basis, this mighty initiation fullness originated, which is manifested in our days as the Christian-hermetic Gnosis.

This frame of reference shows that the heritage of the living truth is time and again given back to the group of humanity that explains the changing events to society on the basis of the inner compass of the soul, and that unveils the mysterious map of another reality of life by showing a new path of life. He who, via the *Manifestoes of the Brotherhood of the Rosycross*, acquaints himself with their task of being the guides on the continuing path of human experiences, is struck by the insight that is evident from their suggestions, described as ‘eternally unchanging guidelines’. The person, who has crossed the border of inner being, has opened the window of the soul and is, therefore, standing face to face with this powerful centre, the world heart, that reflects the origin of life. The bearers of the truth, the Light bearers of the inextinguishable flame, are the pioneers of past, present and future, who proclaim the call of love in the power of the hidden heartbeat of the world heart. They testify to the eternal rhythm, the breath, and the life from the spirit itself. This Brotherhood of Light bearers which, in pre-Christian times, manifested itself as the Order of Melchizedek, of which Jesus the Christ is the high priest, emanates an activity that surpasses time and space and that shapes the ultimate destiny of the human form of existence. This is why patterns run through time and space that can only be recognised and used by a spiritual Order, whose representatives manifest themselves as the servants, the brothers and sisters, of the chain of the universal brotherhood of all times.

This is why J. van Rijckenborgh and Catharose de Petri, together

with a devoted group of pupils, built the first ‘Fire Temple’, the Renova Temple at Lage Vuursche, on the basis of a clearly outlined plan. In December of the year 1951, J. van Rijckenborgh kindled the spiritual flame in this temple, thus mobilising the representatives of the sevenfold world brotherhood, which is active in and with this world, and called upon them to appear before the forum of the world. In 1954, he expressed this as follows: «We now speak of the gnostic Universal Church, of the Ecclesia Pistis Sophia, the community that acknowledges, approaches and professes the Christ as the true Head of the world and, accepting all the consequences, is victorious in Him unto absolute liberation. This is why you should know that all preceding gnostic brotherhoods called themselves churches that wanted and indeed had to be churches, though churches wholly devoting themselves to the Sophia, so that any weary pilgrim might be able to become a true Pistis Sophia. Since 1 September 1954, the School has been allowed to receive the heritage of the preceding brotherhoods, and to this heritage and last testament also belongs the task of continuing its work as Ecclesia Pistis Sophia, which task we have wholly accepted.

On this basis, the outlines of a new stage of development, which has manifested itself as the new gnostic kingdom in Europe, became visible in the subsequent period. It was the moment of birth of a sevenfold Living Body that has developed into a powerfield, into a new field of life in Europe. In this way, the Spiritual School has become the living nucleus of a new development of humanity, which is accomplished as a world revolution under the radiation fullness of the three mystery planets Uranus, the heart, Neptune, the head, and Pluto, the deed.

Thus we experience at this moment the manifestation of the Spiritual School and its Living Body as to its three aspects of preparing, professing and becoming conscious. In truth, the Spiritual

School has developed in a sevenfold way as to spirit, soul and bodily figure, and is therefore wholly active in the known and in the unknown half of the world. In this way, it has consciously become the body that opens and executes the Spiritual Testament of the Order of the Rosycross, and is allowed to appear under the sign of father-brother Christian Rosycross during the stage of humanity lying ahead. More than ever, the living call emanates to the group of seeking people, who will react, indeed must react to the gnostic radiation power.

To clarify this for the reader: the gnostic kingdom is the field of the sevenfold world brotherhood, in which the Living Body, manifested sevenfold, «is the door that has opened to Europe».

In this spirit, a group of 2,500 pupils from 40 countries gathered in the year 2001 for a conference in the valley of the Ariège in the south of France, in the immediate neighbourhood of the monument of the Triple Alliance of the Light: Grail, Cathar and Cross with Roses, erected in 1957. In the ancient land of the Sabarthez, with its motto *Sabarthez, Custos Summorum* – guardian of the most sublime – a conference was held during the period from 8 to 12 September 2001. On 11 September, as the foundations of the western world were shaken, simultaneously a new day of manifestation dawned on the horizon. The special perspective of an active gnostic school of initiation was to call and to attract a large group of humanity, of seekers for knowledge – the Pistis, and then to teach and to serve the world and humanity, because it possessed a threefold liberating formula – the Sophia, in the form of:

- the universal teachings
- a sevenfold, inhabited body of initiation
- actual evidence of the living transfiguration that accomplishes a world-encompassing change.

This is a field that is literally controlled and charged by the power of manifestation of the chain of the universal brotherhood.

This is why building the gnostic kingdom, which began with the foundation of the work in 1924, was carried out under the sign of two times seven or, expressed symbolically, by the number 77. This is because in the year 2001, 77 years after its moment of birth, a sevenfold process of elevation from the earth, earthly, and a descent of a sevenfold spirit power took place in the world field, according to the hermetic-gnostic formula of «As above, so below».

Therefore, a gnostic kingdom is a spirit field that has wholly dissociated from the world, but that came into existence *before* the world to liberate it from the opposing forces of good and evil. There is unity in the Gnosis as it contains no opposites; the whole process of pairs of opposites comes to an end in it. Therefore, reaching the number 77 means that three liberating aspects, three fundamental gnostic forces, are released in the gnostic kingdom, namely the body of teachings, the body of joy and the body of transfiguration. The spirit field is absolutely autonomous as to spirit, soul and body and is unceasingly nourished from the sevenfold fullness.

In the stage that is currently manifesting itself, the Spiritual School of the Golden Rosycross enters the world with the power of the living Gnosis, wholly conscious of the sevenfold world brotherhood, that is, with the Christ power of the gnostic magic from the kingdom not of this world. This is why we are allowed to say that in 2001, during the period from 8 to 12 September, 77 years after the foundation of the Spiritual School on 24 August 1924, the construction of the living ark could be considered completed, in the power of Unity, Freedom and Love.

Any gnostic school of initiation has recorded its great past on the

pages of human history, not to be bound to time and space, but as a testimony of a voluntary service by ‘the servants of the Lord’, who show the way out to seeking human beings. All who, standing amidst a new world revolution, and coming from all countries of the world field of the Spiritual School of the modern Rosycross, are now prepared to help develop a new stage in the work of the sevenfold world brotherhood. They should know that the Triple Alliance of the Light, of Grail, Cathar and Cross with Roses is standing behind them with its threefold panacea of liberation: purity – love – grace.

In this way, the Spiritual School of the Golden Rosycross, manifested sevenfold, is wholly conscious of its task of fulfilling the world work of father-brother Christian Rosycross, according to the motto from the prologue of the Gospel of John:

Lux lucet in tenebris – The Light shines in the darkness

Thus it steps before the forum of the sevenfold world brotherhood and its living hierarchy, in the service of the world and humanity.

9 novembre 2008

Joost R. Ritman

FOREWORD BY THE AUTHOR

There is life, and it is being lived. There are knowledge, science, religion, the arts, life and consumption, but there is little true knowledge of the heart. Everyone lives, but few actually know. We do not know whether there is a purpose or whether there is no purpose; nor whether there is a plan or whether there is no plan; nor whether our life means anything or nothing.

All people fight this abyss of ignorance with more or less self-consciousness, with faith, with energy, with love and social interaction, with nothing. The basis remains fundamental ignorance; life is being lived. Psychology, philosophy, new-esoteric science – problems come and go; everything looks like a big experiment. While living, we are dying, and after death, we continue living and begin again, until the battlefield has moved from the outside to the inside; until knowledge turns into amazement, into questions, into a path, into being; until the vital energy comes to rest, where there is rest. The human being is the world, the human being is the centre – and the altar – of the most high, the supreme architect, who controls the worlds. Which human being, this or that person? No, *the* human being. The purpose of life depends on him. On which human being, on him or her? No, on *the* human being, on *every* human being. How confusing is this? As confusing as man is. But once a human being finds the quiet centre, the confusion disappears, the original order develops, clarity and beauty become visible. How glorious is this simplicity, how right is the life that has turned into being.

Esoteric researchers say of our brotherhood that it possesses the

universal panacea, the remedy that heals. They say that the Rosicrucians know the plan, the spiritual outlines of the development of the human being, who is a microcosm, a small world. But every era has to find this plan itself, confirm it, and turn it into reality. The quest for this blueprint is the subject of this book. Outside, this plan is unknown, and subject to mockery, speculation or lack of interest. It is rejected, and people speak of the teachings, the gold, the transmutation, of codes or channelling, the fourth way, the ten insights, the sixteen properties, higher consciousness. All of this is not-knowing, not-being. Because the point of departure is wrong, true knowledge is impossible. The point of departure of the mysteries is the soul, never the external life.

Seeking is not only an activity of our day-conscious ego. Seeking is a state of being, a state of the soul, consciousness. He who seeks, does not know, but only knows that he does not know – and it is a privilege of all times not to know in this way.

Now that new conditions mark society, and countries and the world are preparing for a new, tremendous period, many people notice the shocks of change. Some are unable or unwilling to follow the higher vibrations; they give up and continue with their lives. For a few, there is the plan, and the new link with the origin. Is it wise to publish a book like this? After all, who is interested in the coherence that our brotherhood sees behind everything? Should we not heed the warning that the Alchemical Wedding so emphatically states: «Arcana publicata vilescent; & gratiam prophanata amittunt. Ergo: ne Margaritas obijce porcis, seu Asino substerne rosas: ‘Divulged mysteries become worthless: if desecrated they lose their power. Therefore, do not cast pearls before swine, nor roses before asses’ .»

3. J.V. (Johann Valentin) Andreae, Chymische Hochzeit Christiani Rosenkreuz, Anno 1459. Strassburg, Erben L. Zetzner, 1616

But just as our father-brother CRC did not hesitate to offer his treasures to the rulers and learned men of Europe, and when they rejected them, published his Fama and Confessio and put it at everyone's disposal; just as the greatest of our brotherhood, without heeding their own interests in the least, risked life, name and fame to kindle, augment and proclaim the word, the ideal and the Light of our brotherhood; and just as the leading figures in this book put everything in our hands, and in those of all who will come after us, we are convinced that it was the intention of the founders of our brotherhood to make the plan, the blueprint and the breathtaking, but subtle beauty of the development of the soul amply and wholeheartedly known.

Tempora mutantur – Times are changing. The human being is weighed down by his ignorance, by wars and rumours of wars. Yet, it is a small struggle, in the power of Him, who is Christ, waged in our inner being, and in the eye of the storm, the seeker, who sets out with his ship on the academic sea, safely reaches the harbour of our Caphar Salama.

Times are indeed changing. Sometimes, darkness may threaten us, but Hermes' laws, the rational worship of the Gnosis and the liberating Light of Christ work unceasingly in the inner sanctuary throughout time, and do not perfect the mind, the emotions, the lower ego, but the soul and the true I that is Him. The very stones shall speak, ere the world-encompassing work for the soul will fall silent or be delayed in any way. God's glory is unassailable, and in the microcosm, the greatness, the beauty and the harmony of the all will be reflected. Thus we testify again to The Brotherhood of the Rosycross, 400 years after our Fama was written.

Jesus mihi omnia

Peter Huijs, 22 July 2008

Introduction to the book

J. van Rijckenborgh is the spiritual name of Jan Leene (1896-1968), Catharose de Petri that of Hennie Stok-Huizer (1902-1990). They were modern Rosicrucians and hermetic gnostics – two descriptions that characterise their whole lives. From an early age, Jan Leene went deeply into everything related to religion and he looked for an honest application of faith in daily life. However, he distanced himself from superficial Christianity and from a mental theology that was unable to reach ordinary people or confused them. A great sense of justice warmed him to the labour movement, which strongly propagated itself in his youth. They were turbulent times, during which prof. dr. A.H. de Hartog (1869-1938) attracted large crowds with his ‘realistic theology’. Together with his brother Wim (Z.W. 1892-1938), Jan Leene was often to be found among De Hartog’s audience. Jan and Wim were very tenacious seekers, and in the confusing esoteric field of the beginning of the last century, they gradually found, together with others, the direction that they should take to shape their ideal. The first part of this book deals with the preparatory stage of the Order of the Rosycross.

Part two begins in 1924, when the brothers, together with a number of friends, laid the first, still modest basis for the Mystery School of the Rosycross, joining in with the work of Max Heindel and his Rosicrucian Fellowship, and inspired by the seventeenth-century manifestoes of the Rosicrucians. In 1930, Catharose de Petri joined them. This period, which we might call the first circle, was inspired by the elder brothers of the order. In January 1937, their translations into Dutch of the classical manifestoes of this brotherhood were published in one volume titled *The Spir-*

tual Testament of the Order of the Rosycross, which opened these basic texts to a larger public for the first time. In this way, they made «the goal, the essence and the calling of the ‘western mystery school’» known, as is mentioned on the title page of this first publication. This goal was a total reformation, a shift of the accent of life to the development of the soul and, through rebirth, a renewed link with the universal seven-spirit.

The third part of this book begins with the foundation of the Lectorium Rosicrucianum in 1946 and marks the second circle of activity. It explains how the spiritual leaders, inspired by the chain of universal brotherhoods, obeyed the inner task of developing a new sevenfold world activity in the service of the liberation of the soul. Crucial in the inner development of Catharose de Petri, J. van Rijckenborgh, and hence of the Spiritual School and its pupils, was the encounter and cooperation, since 1954, with Antonin Gadal in Ussat in the south of France. The result of this was that they explained, in speech and in writing, the spiritual work of the Cathars and their material and immaterial heritage. Their work was crowned by the special union of three brotherhoods of spiritual activity, the Triple Alliance of the Light, which the three of them confirmed in 1955.

For their whole life, J. van Rijckenborgh and Catharose de Petri worked on building the current, sevenfold Spiritual School of the Golden Rosycross. A major part of this work is formed by the thousands of addresses, the core of which was formed by the many aspects of the gnostic teachings of liberation. As to their philosophical teachings, these authors should not be considered individually and their work in this field may be seen as a unique, harmonious cooperation. For instance, the book *The Chinese Gnosis*, published by Rozekruis Pers, contains splendid comments on the ancient Chinese text by Lao Zi, the Daodejing, adapted by them to the twentieth century. During their life, they continuously published

a weekly or a monthly; many of their explanations and addresses have also been included in over forty books under their name, published by Rozekruis Pers.

Although they rejected the image of the historic Christ of the churches, their teachings and school are purely attuned to the universal Christ energy, which pervades and illuminates everything and everyone. The work, begun in 1924, developed into the International Spiritual School of the Golden Rosycross, which is currently active in the whole western world and has more than 200 branches in 42 countries.

After J. van Rijckenborgh's death in 1968, Catharose de Petri, assisted by a group of loyal pupils, saved the work from a great crisis. She continued their common spiritual work, gave the Spiritual School a solid structure and ensured its perpetuation. This special woman, who made the old Rosicrucian motto «self-forgetting service is always the shortest and most joyful way to God» her own, died in 1990.

Since 1990, the spiritual line is continued in a third circle. This is discussed in the fourth part, in which the body of the International Spiritual Leadership undertakes the further development of the Spiritual School, and in which initiatives are taken to shape the work, begun by J. van Rijckenborgh and Catharose de Petri, in different ways. Finally, the fifth part deals with the meaning of the Aquarian work in the twenty-first century, with the perspectives that are opening now that a sevenfold mystery school has been realised, and with the possibilities that are created, because there is a link with the original life, which is maintained with much devotion.

PART I

THE ORDER OF THE ROSYCROSS PREPARATION IN THE WORLD FIELD

1. Nature soul and world heart

J. van Rijckenborgh had a vision of countless liberated souls. He expected that a human being would easily and willingly take the relatively small step to a life of self-denial, once he understood how limited the ordinary, natural consciousness is, and how great the possibilities are that the new consciousness of the soul offers. He envisaged an initial, inner training of approximately three years to achieve this new consciousness. Then a human being would be able to see beyond the limits of a self-centred life. Subsequently, the human being would inevitably see the magnificence of creation. Its beauty and that of the plan underlying it would set him alight. On this basis, the human being would truly be able to cooperate in the great world work that J. van Rijckenborgh envisaged. Only this world work, for which 10,000 souls would be adequate, might prevent self-interest and a lifestyle of extreme individualism from ruining an entire civilisation, quite apart from the consequences for the planet.

At a young age, with the passion of a heart, seized by love of humanity, he was active for the youth in the Dutch Reformed Church, with which his family was affiliated. His motto of life is expressed by the following prayer:

«O, God, liberate me from delusion and the drive of nature. Make me realise the beauty of your original plan of creation, which you want to link with us again through your holy servants, through the grace of Christ.»

⁴ J.V. (Johann Valentin) Andreae, *Republicae Christianopolitanae; with explanatory letters by John Twine*. Haarlem, Rozekruis Pers, II, 1940, p 38. 2nd edition, 1978, p III



Jan Leene 1939

Later in life, he would explain from many different points of view what is necessary to be able to see the ‘beauty of the original plan of creation’. In countless ways, he showed what the conditions for becoming free from the limitations of being born in this nature were. In this context, he never abandoned his two points of departure: ‘nature birth’ and ‘original, spiritual life’. During the forty-four years of his work, he always took life based on the world soul, which he sees as Christ, as his central point of departure. This means Christ as a connecting, vital energy of a high level, which may nevertheless be used in nature, in one’s life.

He offered the youth perspectives, which moved their hearts. At the end of chapter IX of *Christianopolis*, we find an example of this. There he wrote:

«We turn to our young friends, who still have a whole life before them. And we would like to ask you, if you have understood us: break the fetters, with which you are chained since birth, refuse to enter the habituation of this world order, and reflect on your calling as children of God. Then you may be poor and have a hard time according to the standards of the inhabitants of basalt city, but you will be rich, fabulously rich, like the citizens of Christianopolis.»

What kind of person was J. van Rijckenborgh?

He and his followers built a spiritual powerfield, a spiritual oasis, with iron strength, or perhaps we should say: not with an iron, but with a diamond will. Simultaneously, he used the words of Christ as his own guideline: «Learn from me, for I am gentle and lowly in heart.» He built his life’s work with total sacrifice, with an absolute one-pointedness of purpose, and with the most important element: the power of Christ, the world soul that shows another life, a life of Light and peace, pure beauty and fellowship.

Meekness is the human property, with which he approached everyone. Catharose de Petri (H. Stok-Huizer, 1902-1990), who founded the Lectorium Rosicrucianum together with him, called him an emissary.

But he was also an ordinary person. «Just a kind man,» says his daughter Els Hamelink-Leene. «A father who played football with my brother, just like all fathers. Every Sunday, they went to a football match. My father was a real football fan. Or, if he had given a lecture in the afternoon, he watched a football match in the evening.»

Jan Leene, the registered name of J. van Rijckenborgh, was born in Haarlem in 1896 as the youngest child of a family with four children. Jan and Wim (Zwier Willem) were the two boys. Jan's health was very weak; before he turned thirty, there was a period of twelve years, during which he often suffered from life-threatening illnesses. He attended the local Mulo (equivalent to Junior High School, ws.). Together with their uncle, their father Hendrik ran a wholesale business in cloth and textiles, which provided for both families. It was a strict, reformed environment, in which both brothers grew up. In the family, their uncle Johannes was the keeper of the strict faith. The questions, with which the brothers struggled, and everything they discussed and did, certainly did not always meet with approval in the family, certainly not with this uncle. Very seriously, this man said of them at a certain moment: «Wim (Z.W.) may perhaps go to heaven, but Jan certainly not.»

We read that in 1915, when he was nineteen, Jan Leene was an office clerk and Wim, 24 years old, was training to become a helms-

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5. Conversations with E.T. Hamelink-Leene, February 2008

6. Noord-Hollands Archief, Militieregisters, nos. 407 277 & 413 601, filing cards 310 & 340

Haarlem,
Amsterdamse
Poort around
1900



man. When their father died in 1920, both brothers took over the textile business from him, but because the work, discussed in this book, soon required all their attention, and there were few attractive economic prospects during the crisis, they wholly devoted themselves to what both of them experienced as their task.

7 The whole family was very interested in the purpose of life, in the role of religion and in the social injustice as well as the labour movement that kept The Netherlands occupied during the first years of the twentieth century. They wondered what the true meaning of practising true Christian values in daily life was. One day, during a service in another church, Jan Leene met a girl, who lent lustre and a special deepening to the gathering by her pure voice. Her name was Jo Ames. As a committee member of

7. See note 5

the Young Males Association of his church, Jan invited her to sing for them, too; after her performance, he asked if he might take her home. On 9 August 1923 they got married, and in 1924 their first child, Henk, was born. Eight years later, in 1932, a second child was born, daughter Elsine Tine.

In the beginning of the twentieth century, during the long summer days in the dunes near Haarlem, both brothers time and again went deeply into the vital questions, which all people encounter in their life. Where is the source, the starting point? As to the church... oh well, the reformed church, in which both had been baptised, did not satisfy their seeking souls, despite the not-insignificant influence they experienced from one special minister, who shaped their young ideals. This 'liberal' minister did not consider Christianity a philosophy consisting of strict rules of life. God and the individual soul do not coincide with nature. To him, God, as energy «is essentially always outside the human being, though the human being is able to know God, long for him, and unite with him, in and through His power, His energy, which is in human beings.» This man is the reformed minister professor doctor A.H. de Hartog.

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8. Muziek & Religie. Handelingen van het Genootschap 'Muziek en Religie' (Music and Religion. Acts of the Society 'Music and Religion'): Muziekconferentie 29 August - 1 September 1924 in the Oolgaardshuis, Arnhem, H.J. Paris, 1924

2. You yourself are the turning point

The Haarlem years: the first circle of development. The influence of a Haarlem minister: A.H. de Hartog. Jakob Boehme's axiom as inner guideline. De Hartog's social commitment. What does it mean, being the turning point yourself?

We can distinguish three influences which played an important part in Jan Leene's thinking and acting. These three influences represent just as many aspects of the teachings of the future Spiritual School of the Golden Rosycross.

Firstly, the encounter with the work of the elder brother of the Order of the Rosycross, Max Heindel, played an important role. The second fact, equally important, was finding the original manifestoes of the classical Rosicrucians, the manuscripts of Johann Valentin Andreae. The third aspect was the conscious link with the chain of the universal brotherhood, in which and on the basis of which the Lectorium Rosicrucianum was formed. During this period, there were the hermetic and gnostic texts from the beginning of our era, on which he commented during the peak of his activities in the 1950's. In the compartmentalised Netherlands after World War II, they were still wholly unknown, but in the English-speaking world, they had already been available since

9 1900, due to the work of George R.S. Mead. His translations are

9. G.R.S. Mead, *Thrice greatest Hermes: Studies in Hellenistic Theosophy and Gnosis*, Being a translation of the Extant Sermons and Fragments of the Trismegistic Literature, with Prolegomena, Commentaries, and Notes. Three volumes, London and Benares. The Theosophical Publishing Society, 1906



A.H. de Hartog

the main source of the texts of the Gnosis, which he was opening to a larger public as was J. van Rijckenborgh. Very important were also the Rosicrucian teachings, which the Dane, Max Heindel, developed between 1906 and 1919 and disseminated via the Rosicrucian Fellowship which he founded in 1909. During the period before World War II, the two Leene brothers were the leaders of the Dutch branch of the Fellowship called The Rosicrucian Society.

- 10 They distributed Heindel's book *The Rosicrucian Cosmo-Conception* (and his other works), and gradually, Heindel's work, which was mainly disseminated in writing, was turning into a group work in The Netherlands with summer camps and conferences, during which being together became the most important factor.

From the very beginning, the inner impulse, his own knowledge and the desire to do something for his fellow men was the basis of J. Leene's work. From the outset, it was also clear to him that what mattered was what you yourself are doing: you yourself are the turning point – or not. However, we can only understand the form in which this impulse was expressed, by studying the influences that contributed to it more profoundly.

Before the brothers discovered their like-mindedness with the Rosycross, and long before the sources of the Gnosis could be explained directly, the earlier mentioned minister and professor, A.H. de Hartog, was the most important factor in forming the brothers' thinking. His importance has been decisive and can hardly be overestimated, because he showed that there is spirit and nature. In this way, he started them on their way and firmly pushed them in the right direction.

10. The Rosicrucian Cosmo-Conception or Christian occult science; an elementary treatise upon man's past evolution, present constitution and future development.
Chicago, 1909

THE MILITANT CHRISTIAN A.H. DE HARTOG

Until 1917, A.H. de Hartog, professor of Apologetics at the Theological Faculty of Utrecht State University, was a minister in the Great, or St. Bavo, Church in Haarlem, which the brothers often visited. He was a man with an exceptional oratorical talent, a man with «exceptional gifts and a comprehensive knowledge», as a newspaper clipping mentioned at the time of his appointment in Utrecht. He was the father of the well-known author Jan de Hartog. During the 1910's and the 1920's, his sphere of influence extended even to queen-mother Emma, who attended his services. However, as a minister, his ideas were quite beyond the usual orthodoxy of religious Netherlands before World War I and also during the interbellum. His inspired sermons and addresses were often refreshing, so that many quenched their thirst. «He was passionate, a friend of God, who helped many, who were alienated from the church, and he pulled up many, who were not, from withering. His point was the rebirth by the spirit, and to be and remain a friend of God forever,» says J.W. Jongedijk about him in *Spiritual Leaders of our Nation*. During the time that A.H. de Hartog was a minister in Haarlem, the two brothers never missed his services, and they also attended his debates with, for instance, the leaders of the labour movement and with others. But De Hartog did not want followers. In his view, any human being was able to be an independent, militant Christian, with a solid faith and a rational conviction. Another remarkable fact: De Hartog was striving for

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11. Frans Smit, *Kroniek in goud. De hedendaagse Geestesschool van het Rozenkruis* (Chronicle in gold. The present-day Spiritual School of the Rosycross), Chroniqueur, 2005, p 8. See also P.F.W. Huijs, *Stromen van Licht* (Streams of Light). Haarlem, 2005, p 298

12. J.W. Jongedijk, *Geestelijke leiders van ons volk. En hun kerken, stromingen of sekten* (Spiritual leaders of our nation. And their churches, movements or sects). 's Gravenzande, Europese Bibliotheek, 1962

the reconciliation of religion and the sciences, an ideal that three centuries ago was already a central issue in the Rosicrucian manifestoes, but this was unknown to De Hartog.

During his lectures in De Lairessestraat in Amsterdam around the 1920's, the two brothers were to be found there, seriously and accurately taking notes, absorbing each word of this dynamic servant of the Word.

De Hartog, always militant, did not shrink from becoming involved in debates with the leaders and representatives of the labour party. He was renowned as a liberal minister, whose ideas had a wide scope. He was also one of the co-founders of the International School of Philosophy in Amersfoort, an institution that concentrated on comparative studies of religion and culture.

In De Hartog's views, young Jan and Wim Leene found the key to the human drama, in which everyone is involved. And what were these views? In 1924, the professor himself summarised it in a contribution to the collection *Music and Religion*. In it, the minister objected to a one-sided glorification of Darwin's theory of evolution. Simultaneously, he developed his own, esoterically interesting ideas about the evolution of the world and the earth. He says, in the typically ornate and sometimes long-winded language of the 1920's: «Any being can only develop what is hidden in its essence as a germ. Therefore, evolution is never able to lift anyone above his own self; only what is innate in him, can be developed. However, the all-manifestation shows that, in addition to the principle of evolution, of development, a second principle becomes active, namely the principle of regeneration, of rebirth, of renewal, of elevation into a higher sphere of existence than the one already achieved by one's self. [...] This occurs on the day that the kingdom of the earth (glorious in itself and containing all its possibilities) receives the vegetable kingdom (as a new principle). The

vegetable kingdom descends into the earthly kingdom and transforms it through regeneration from the descent into hell of the downward journey to the ascension of the upward journey. The earth and its monotony are now also beginning to colour and smell with multiple splendour. Subsequently, the animal kingdom descends into the vegetable kingdom, consumes it and transforms it into the greater diversity of forms of its own free mobility. Finally, the human kingdom cultivates the kingdom of nature, by fire and sword, and once the kingdom of nature has been subjugated and reborn in this way, the cultural kingdom arises as a monument of the spirit. Therefore, should religion stop at the human being, or should the human being also rise above himself? Do we not seek what is superhuman? (Nietzsche) If we surpass ourselves in the Divine Kingdom, then the evolution or development here cannot be the only principle either, although it always has, in addition to and with regeneration, a lasting significance, in any sphere of existence. There should also be a regenerative, revivifying descent of the Divine Kingdom into the human kingdom, just as the human kingdom regenerates the kingdom of nature, the animal kingdom regenerates the vegetable kingdom and the vegetable kingdom regenerates the earthly kingdom. Human genesis on the basis of the Divine emanation of Love is the central, vital truth of Christianity. In Christianity, the human being overcomes himself and the all, because the descent of the Divine Kingdom is celebrated. Therefore, in the depth of the soul of the receptive, emptied human being, the Deity grows and blossoms forever. (Eckhart). He who sees God in this way, dies as to himself and is raised from the dead again, for God is only fully known through the death of self-denial unto the self-fulfilment from Him. Thus the human child ascends as a child of God, through death to life [...].»

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13. Muziek en Religie (Music and Religion), 1924. See also note 8

God in the human being. This is what De Hartog, in his days, tried to introduce as a realistic theology. Believing in reality, he wanted to face it. He emphasised a rational faith and a rational worship, and in this context based his life on a fragment from the twelfth chapter of the Letter to the Romans. There we read that ‘the true sacrifice’ is living from the new principle: «I appeal to you therefore, brethren, [...] to present your bodies as a living sacrifice, [...] which is your rational worship.»

In his turn, he was to a certain extent influenced by the philosopher Eduard von Hartmann (1842-1906), the author of *Philosophy of the Subconscious*. This gave him the insight that outside the human being a reality exists (the ‘Divine Kingdom’ from the long quote above) that can nevertheless be known by the human being. This is indeed a reality, but the way people imagine it does not correspond to it. This is why the image people form, deviates from it. De Hartog, therefore, believed that there is a ‘primordial ground’ behind everything that exists and can be perceived, a primordial force, an initial force that lies hidden under everything that exists, but also in the human mind.

JAKOB BOEHME

Via Schelling’s *On the essence of human freedom* from 1809, this idea goes back to the concept of ‘Ungrund’ of the German philosopher Jakob Boehme (1575-1625). De Hartog was very interested in Boehme. He probably recognised himself in the resistance, which this preacher of the word had to experience.

Jakob Boehme was a striking figure on the crossroads of time. At the beginning of the seventeenth century, he was standing amidst the important social currents: Between old nobility and new wealth, between the rules of the towns and free enterprise, between the rules of the church and free religious experience – and everyone had heard of him! Boehme was not by a long shot the

failed shoemaker, whom he was often considered to be and who moreover got on the wrong side of the clergy and the government of his days. As an autonomous businessman, he played an active and conscious role in social life during the first part of his life. In this way, he was able to disseminate his profound knowledge of the human soul.

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But above all, Jakob Boehme was the genius, who was able to look into God's depths, and had the talent to report about it in his works. In 1613, *Aurora or the Morning Rise in Red* was his first work, 'written for myself', he says. It was wholly written on the basis of inspiration and the spirit, its sole aim being to better be able to explain what rebirth is truly about.

Boehme was a renewer, and professor De Hartog recognised this. Just as he tried for the people of his time (De Hartog had a unique usage), Boehme developed a new language, a new philosophy and a new way of representing abstract ideas, which had never been expressed like this before. The parallels between Jakob Boehme's fate and that of the first brothers of the Rosycross, which manifested themselves at the same time in South Germany, are remarkable. It is evidence of the mighty impulse that wanted to break through, by which people tried to bring the inner rebirth within everyone's reach, but which was seriously thwarted at the time.

In the year 1915, A.H. de Hartog published an anthology from Boehme's work with the Hollandia-Drukkerij in Baarn. It is part of the popular series *Hours with... Books of wisdom and beauty*, in

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14. Adapted from: A.H. van den Brul, J. van Rijckenborgh – modern Rosicrucian and hermetic gnostic. In: Pentagram, Seventeenth volume, no. 4, 1995

15. Uren met Boehme. Boeken van wijsheid en schoonheid (Hours with Boehme. Books of wisdom and beauty). Baarn, edited by prof. dr. A.H. de Hartog. Hollandia-Drukkerij, 1915. A revised reprint of the book Uren met Boehme, about the 'Teutonic philosopher and shoemaker' from the seventeenth century, was published in 1998, titled: Levend in de eenvoud van Christus (Living in the simplicity of Christ)

which renowned authors like P.C. Boutens, J.D. Bierens de Haan and P.N. van Eyck edited a selection from the works of known and less known thinkers, musicians or Christian mystics. In this series, books about Montaigne, Kant, Novalis, St Barnard, Ruusbroec, Plato, Luther and others appeared. One quote from a review, which was devoted to *Hours with Boehme*, is perhaps called for here. In a Christian periodical, *Opbouw* (1916), Br. Elffers defended De Hartog against allegations of ‘pantheism’:

«This is an excellent book. In the midst of the turbulence in the world, it makes us inwardly silent. It lifts us above the routine of earthly life, it descends with us into the dark depths, where the glow of eternity shines towards us. Indeed, this is a book of wisdom and beauty.»

And in the same issue, he quotes Boehme’s famous words:

*He, to whom time has become like eternity
and eternity like time,
has been liberated from any struggle.*

DE HARTOG’S SOCIAL COMMITMENT

De Hartog’s actions indeed evoked fierce resistance from many sides. Many were impressed by his great oratorical talent, but there were only a few who were able to grasp his vision. The labourers, for whom he gave many lectures, did not recognise anything in the spiritual principle, of which he was speaking. He openly brushed off the emerging nazis and NSB members, as his son Jan vividly recalls in his *Memories of my mother*. He set up ‘De Middaghoogte’ to offset the freethinking, propagated by association ‘De Dageraad’. De Dageraad was rational-materialistic and wanted to show scientifically that God did not exist. Wherever De Dageraad was active, also De Middaghoogte made an appearance, while De

Hartog always made a stand for Christianity and the church.

Siebe Thissen wrote about it in his web log: «In his lectures and articles, he dealt with the whole philosophical spectrum: theory of knowledge, the sciences, psychology, anthropology, ethics, history, metaphysics and philosophy. Easily, he switched between Bible texts and philosophical concepts, so that it might happen that Von Hartmann appeared side by side with Paul. During the 1920's and 1930's, De Hartog became the main mouthpiece of the opponents of atheism in The Netherlands. Any action of the atheists was followed by a reaction by De Hartog. When the freethinker A.L. Constandse published the brochure *The misery of religion* (1923), De Hartog immediately reacted with *The glory of religion* (The Hague, 1923).

Moreover, all these debates were very well attended. A thousand visitors or more were no exception. De Hartog's power was in his charisma. He was vain, sometimes also naïve, but always fair and square. In his book *Hurrah for life* (1959), 'the red minister' J.J. Buskes remembers De Hartog: «De Hartog was a great speaker and a strong witness. If he won over the atheists to the faith in Christ, he did not do so by showing the rationality of religion and by upholding the faith by science, but he exclusively did so by his emotional testimony.»

The hardest were his Christian colleagues, who fiercely attacked his views. For instance, the theologian Ubbink said in the earlier-

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16. SiebeThissen.net, 2008. See also i.a. Wouter Kuijzman's MA thesis *Metamorfoze Vrijdenkers* (Metamorphic Freethinkers). Review of a collection of Freethinker publications from the period 1855-1950 (for the University of Humanistics), Utrecht, 2005, or: Jo Nabuurs' *Freethinkers in compartmentalised Netherlands. De Dageraad 1900-1940, a study of sources* (Utrecht: The Humanistic Archive, 2003) 13. The entire preserved Freethinker collection may be consulted via the picture databank Metamorphic Freethinkers on the Internet: <http://web2.stratapreservation.nl/cgi-bin/vrijdenkers> or clicking on the website of The Humanistic Archive: <http://archief.uvh.nl>

mentioned periodical *Opbouw* that De Hartog's insights were 'pantheistic'. The latter reacted not without a sense of humour: «In Ubbink's view, even Paul would be a pantheist, since he says in Acts 17:28: 'For in Him we live and move and have our being; as even some of your poets have said: For we are indeed His offspring.' No,» De Hartog emphasised, «the true seeker of God distinguishes between the world and God, and yet he knows that they are one. Didn't we say in many places that the pantheist identifies God with the world, while the theist 'distinguishes these two and yet knows that they are one.' Unity in diversity does absolutely not mean 'identification' (although Dr. Ubbink quotes his philosophical dictionary): in His sovereign omnipotence and love, the Lord will communicate Himself to His creature, 'uniting' the Divine and the human nature in such a way that they remain 'undivided and unseparated, unmixed and unchanged'. However, this is why He did not 'identify' the Divine and the human nature.»

It is the human being himself who, because he changes, determines the difference in this respect, as we will see later.

The 'spirit principle' is the least understood aspect of De Hartog's philosophy. What to him was experience, reality, was to his fellow-theologians only a theory that was actually outdated. But time and again, De Hartog returns to this theme. To him, it is essential; the central aspect of what he believes should be the core of a realistic religion. In one of his last works, *Modern paganism*, the professor once again discussed this duality, which was going to form the practical basis of the philosophy and life of the post-war Lectorium Rosicrucianum. De Hartog saw this duality everywhere, in the world, in the universe and in the human being. In this book, he wrote about all kinds of new movements that reached the west in his days, and which he summarised with the concept: 'modern paganism'. Then he did absolutely not refer to atheists or materialists, but he formulated the following ideas:

«We are immediately struck by the identification of nature and the product of nature, that is of the multiplicity, with the unity of the higher, divine power. God and nature, or the human being, are undistinguishably one. Then this piece of wood, this stone, becomes a star or a human being, as a replacement of what is one and eternal, of what is the one and eternal one, whom people call ‘God’.»

However, when the higher, spiritual life is discussed, in which and through which the human being demonstrates his descent from the spirit, and not only from nature, the human being has to:

«[...] break with the drive of nature, and be a turning point himself at the turning point of the times in the development of the world, a turning point, in which the rebirth of the supernatural passion occurs. This is only possible, if the human being is not turned from the self-drive of nature to the Supernature of the spirit as a product of nature (that is, of earth, blood, race and nation), but as an individual with his individual, rational-moral responsibility and freedom. Particularly at this turning point, the passivity (the resignation) appears. Here the human being does not reach his utter possibility through evolution or self-development, but here the human being is turned around and renewed as to his supernatural origin through [...] the regeneration by the holy spirit.»

Albert Schweitzer once said: «There are no heroes of the deed, but only heroes of relinquishing and suffering.» De Hartog expressed it as follows: «They [heroes] lose everything to win everything on the basis of a higher principle. They decline in order to ascend to new, earlier unknown possibilities at a higher level. This is why Christ’s words are so meaningful: take up your cross, passively, resigned, so that you may soon carry it actively to follow me.» When what is new presents itself, the best thing is that the old withdraws and is silent.

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17. A.H. de Hartog, Modern heidendom (Modern paganism), Kampen, Kok, 1635, 119 ff.

DE HARTOG'S IMPORTANCE FOR THE IDEAS OF THE LEENE BROTHERS

De Hartog published more than a hundred titles; all of them have been forgotten, just as his actions, and just as his ideas. Only a few people are still interested in his insights. And yet, how important has it been that this one, stubborn Christian confronted the people of his time so clearly, so realistically and undeniably with the principle of God-in-man. In each publication and each lecture, he referred to the higher principle that can be born in the human being, not from what is too human, too personal, but from the divine, the new, fifth principle.

The Leene brothers may be counted among those, whom he did reach. «Being the turning point yourself by serving your fellow human beings»; «bearing the cross in and through the human being himself» and «relinquishing what is lower and living on the basis of the radiant, inner spirit field». These are the properties, with which they began to work. Since 1924, this threefold combination has been the ever-recurring theme of their activity, by Wim Leene until 1938, and by Jan Leene until 1968. This is the 'fiery triangle' that is their rock; they lean on it, for with De Hartog, they share the insight: no one other than the person himself inwardly forms the turning point, «for which the whole of creation is yearning». We go deeply into the work and thinking of A.H. de Hartog, because in their youth, in an absolutely different time than ours, Jan and Wim Leene worshipped this man for understandable reasons. His powerful words and the way he conveyed them, which «had the power to kindle the Light in the church», according to one of his audience, and the interesting content of his considerations, provided an answer to the questions that occupied the brothers ever since their first days in the dunes. They were thoughts that formed the thinking of the brothers Leene. In the 1950's, this culminated

in the ideas about the two nature orders, the two fields that remain «undivided and unseparated, unmixed and unchanged», and yet «are united». Later, J. van Rijckenborgh would explain that the church, which De Hartog defended so diligently, had serious limitations, and that the Bible (and the apocrypha) may abound with wisdom and insight, but that the living, regenerating forces of the Light do not work, until all members of a group are striving for the sanctification of life, that is, for reality. An institution, a book, a church filled with hundreds of millions of souls and a Bible filled with the most profound proverbs are unable to do anything. We read in an article in *New Religious Orientation* about the mystery of the soul:

«If the Bible is the most important religious certainty of a human being, it is absolutely sure that we will become bogged down in textual obstacles. To prove this statement, I evoke in your mind the immense collection of confessions, groups, types of religion and sects. All these divisions cloak themselves in literal, symbolic or esoteric exegeses of the Bible of a spontaneous or more or less scientific nature. The part of humanity calling itself Christian will never achieve unity, elevation, or liberation, when it does not dissociate radically and absolutely from the ways, on which the centuries have forced it. The holy books are used in the wrong way. The holy books do not testify to God and their language cannot be understood, until we approach them in a wholly different way. A wide abyss exists between us and the mysteries of God and life, which have a focal point in, amongst other things, the Bible. The path of life is, therefore, an inner path. Only the process, the path of the sanctification of life, is able to liberate you. And the signature can never be a basket of words or a plate of texts. The person, who walks the path of sanctification, demonstrates this by Light, by inner Light. And the inner Light is like the bridge across the wide abyss between the divine mysteries, the mysteries of life and us. Don't we need the Bible then? Is it al-

most superfluous? The Rosycross devotes itself to a development of things, in which humanity will learn to approach the Bible in an absolutely new way.»

This long quote clearly shows that he continued De Hartog's line a step further: from a realistic theology to having the courage to break with what is old. It is a line from religious experience to truly experiencing a higher, spiritual reality, and to achieving a new, scintillating notion of the Bible (and all holy scriptures) by an individual purification.

BEING THE TURNING POINT YOURSELF

How can we ourselves be the turning point? How can we do this? Thoroughly conscious of this assignment, Wim and Jan Leene together began this tremendous task. The source they were seeking could only be found in their own selves. The human heart, sensitive, helpful, sincere, is the place where once, at the beginning of time, an inexhaustible source was erected. The living water from this source is the Light of Christ, which is always within a human being! He who works with it, is the turning point; he works on the basis of a holy power, a holy spirit.

When De Hartog was criticised by theological colleagues like Ubink and others, who accused him of straying too far from the official doctrine, both brothers were unable to continue in the church. The fact that such an honourable man as this minister was vilified by the leaders of the church, showed that the institution was occupied with intellectual theology, and was no longer able to reach people with a gospel of life (realistic theology!), if this has ever been possible at all. In this respect, they personally experienced the truth of a familiar statement made by the professor, which J. Leene later quoted many times to his pupils: «The essential truth is not presented to us on a platter, sold as an article or dictated to us

literally, but the essential truth must be conquered and appropriated by the general human consciousness.»¹⁸

No, the impulse of their idol within the church was ultimately insufficient to shape their task. And although the Light from the inner source is inexhaustible, they still lacked important instruments to be able to found a liberating work. Firstly, they felt that they lacked a certain knowledge; and also a broader vision was still missing. The brothers certainly did not have this at their disposal from the beginning. They, too, had to acquire this higher truth through inspiration and much perspiration. As they explained in several places: they still had to reclaim them from their lower nature and from the social conditions of their time. De Hartog answered the existential question, the question concerning the relationship between God and man. Through him, they found the first source, from which everything originates: the point where the divine spirit touches the human being. This source is one's inner being. What they were still lacking was the answer to the question about the human genesis, an *anthropogenesis*, and an idea of the relationship of this human being with cosmos and macrocosm, a *cosmogenesis and cosmology*. The brothers found them in a field that was wholly unfamiliar to them, namely in the world field of esotericism. For better understanding, we take a step back in time to see what happened on the other side of the ocean around 1875.

18. In: A.H. van den Brul, J. van Rijckenborgh – modern Rosicrucian and hermetic gnostic. In: Pentagram, Seventeenth volume, no. 4, 1995, p 29

3.The spiritual line. The world work begins

1875-1911. The impulse of H.P. Blavatsky and the Theosophical Society. The seven arcane sciences. Anna Bonus Kingsford and the Hermetic Society. Arthur Edward Waite and The Fellowship of the Rosy Cross. The exemplary life of G.R.S. Mead and The Quest Society. The call from the solar heart

Although around 1924, the situation in the world field of esotericism was impure, chaotic and complex, heroic efforts had been made in the preceding period to lift the general human consciousness to a higher level and to break the grip of pure materialism. Fifty years earlier, around 1875, a great work had indeed already begun, stimulating a spiritual wave that carried the world into the Age of Aquarius. When looking back, a number of stages become visible.

By the end of the nineteenth century, more than 100 (!) Rosicrucian movements were active. Although none of these groups was able to claim that they directly descended from the first circle, the classical Rosicrucians who were responsible for the publication in 1614 of the basic writings, the Rosicrucian Manifestoes, each of them nevertheless called itself heir to their secret teachings. For example, Éliphas Lévi, pseudonym of the former priest Alphonse Louis Constant (1810-1873) was one of the first who tried to introduce well-considered, magical-esoteric thinking. He cooperated with Sir Edward Bulwer-Lytton (1803-1873), the author of the well-known novel *Zanoni*, ‘le Maître Rose-Croix’. Lévi also once again published the text of the *Nuctemeron* of Apollonius of Tyana.



Anna Kingsford

Anna Bonus
Kingsford,
around 1875



JAMES M. PIERCE MRS. H. P. BLAVATSKY G. R. S. MEAD
THE GREAT EXponent OF SOCIAL PHILOSOPHY, AND TWO OF HER PUPILS WHO
HAVE PRESENTED THE MYSTICAL TEACHINGS OF THE NEW TESTAMENT.
PHOTOGRAPH MADE AT THE THEODORIAN HEADQUARTERS, LONDON, IN 1881.

H.P. Blavatsky
with G.R.S.
Mead (right),
around 1890

After an initial period of this kind of individual initiative, the oriental thinking of the Theosophical Society, based on the magic of Hinduism, made itself strongly felt. H.P. Blavatsky had written *Isis Unveiled* (1877) and *The Secret Doctrine* (1888), both very scientific books, critical of society, which offered a tremendous flight of ideas. They acquainted the most progressive minds of the time with the universal wisdom (*perennial philosophy*), which had been preserved in certain esoteric circles since ancient times. In the two volumes of *The Secret Doctrine*, Helena Petrovna Blavatsky pointed out the origin and purpose of the divine creation ‘man’: the manas, the thinker. She explained that this ‘creation’, which is found on a very long road of evolution, was once, with a perfect, spiritual-divine consciousness, one with what she called God or Brahman, and that it will be so again one day. She sketched the development of the cosmos in seven long periods, and explained all stages of this development. In this way, she transmitted a worldview and a concept of humanity that profoundly influenced an impressive number of thinkers, poets and artists at the end of the nineteenth century.

It has always been said, and justly so, that Helena Petrovna Blavatsky, or Madame Blavatsky, and the Theosophical Society that she founded, played an important part in breaking the web of materialism, which had dominated the western intellectual world since the beginning of the seventeenth century, with the emergence of the sciences.

However, its appearance also shows something else. What actually happened to Blavatsky’s actions was that she, for the first time since the Middle Ages, and for the first time since Newton, returned to a direct contact with the world of the invisible.

The laws of Sir Isaac Newton (1643-1727) have justly gained a central place in the history of physics. However, the importance of their contribution is not to be found in their explanatory power; Newton’s laws do not explain, but are an accounting method for mea-

suring forces. Almost simultaneously, Newton as well as Gottfried Leibnitz (1646-1716) invented a method that we currently call calculus.¹⁹ This is an elegant way of making changes suitable for calculations. It is this discovery that enabled the tremendous development of the sciences during the past three hundred years. Otherwise, Newton was a passionate alchemist, as the records relate. In 1942, a famous essay by Maynard Keynes appeared, *Newton, the man*, in which he presented a wholly new view on Newton. The core idea is: «Newton was not the first one in the age of Reason. He rather was the last of the magicians, the last of the Babylonians and the Sumerians, the last great intellect that looked at the visual and intellectual world with the same eyes as those, who began to construct our intellectual heritage, 10,000 years ago.» He was actually the person who closed the curtain, while after him, the ‘dark period of enlightenment and reason’ began.

H.P. Blavatsky linked up with this in Volume 2 of *The Secret Doctrine*: «Having now finally emancipated herself from the shackles of theology, science has embraced the opposite fallacy; and in the attempt to interpret nature on purely materialistic lines, she has built up that most extravagant theory of the ages – the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection.»²⁰

19. Quoted and translated from Klaas Landman’s review on www.staff.science.uva, namely: The double life of Isaac Newton from The Cambridge Companion to Newton. Eds. I.B. Cohen, G.E. Smith. Cambridge, Cambridge University Press, 2002
20. H.P. Blavatsky, The Secret Doctrine. Volume 2, Anthropogenesis, part 3, chapter 3, The fossil relics of man and the anthropoid ape. Section C. Darwinism and the Antiquity of Man: The Anthropoids and their Ancestry. <http://www.theosociety.org/pasadena/sd/sd2-3-03.htm>, p.689

Helena Blavatsky drew back the curtain between us and the invisible world again. In countless ways, she showed that there is more, much more, than only the world of this nature, matter, the world of forms. She wanted to show that the world – and the human being – is a miracle of spiritual forces and hierarchies. We should not forget that she had initially wanted to call the Theosophical Society ‘The Miracle Club’.²¹

The world was hardly able to react seriously to it. Some people had doubts; others took refuge in the fortress of what is visible. Only a few got around to reflecting, and even fewer to a change of life that would bring them closer to the original link with all worlds. Most people totally rejected it. Anticipating this, it is not surprising that she addressed her work ‘To the few’.

But the curtain had been drawn back, and although this had to happen, it was not an unqualified pleasure. With her knowledge of the hidden Indian teachings and sources, H.P. Blavatsky wanted «to show that nature is not a ‘fortuitous concurrence of atoms’», and she wanted «to assign to man his rightful place in the scheme of the universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of nature has never been approached by the science of modern civilization», as she indicated by a long sentence in the preface of *The Secret Doctrine*. However, in the wake of her revelations, everything moving about in the worlds on yonder side, of the lowest and worst quality, also found its way to humanity living

21. G.R.S. Mead, The Quest–Old & New: A Retrospect and Prospect. In: The Quest. A Quarterly Review, London, Watkins, Vol. XVII, no 3, April 1926, p 291

22. H.P.B. op. cit., Introduction, p.viii

on earth. As from across the grave, it succeeded in influencing the emotional aspect of people; and it is not strange that any ordinary, healthy personality has a strong aversion to it. The collective of this power flees from the great increase of vibration, to which in our time, we often refer with the term Aquarius, that affects the whole planet, the whole cosmos. The upward path is not meant for the entities that remain in that collective, which is why they depend on everything that occurs on earth for their survival; hence, the less spiritual development, the more meaningless and broken lives of suffering, the more profitable it is for them.

Since the end of the nineteenth century, a wave of spiritualism, a thick smoke of psychic and negative occultism has engulfed America and Europe. In this way, fragments of the science, the knowledge and the wisdom of the ancient mystery schools, which had only been preserved and transmitted in very small circles for seventeen centuries, appeared in the world again. They appeared in the world again, but no longer as a coherent system of the seven arcane sciences – theosophy, astrology, alchemy, magic, medicine, Hermetism, mysticism – not linked with a sustained striving life, but available to everyone. They became the object of the ‘thinking’ of public opinion, which is not thinking at all, but rather an expression of the dominant emotional streams occupying humanity and society.

And look at the form, in which the seven spiritual sciences come amongst the people again! Contorted, humiliated, charged with sexual energy, selfish and confused with the streams of energy of a confused emotional life and confused emotions; cut loose from a healthy trunk, from which the roots extended to the invisible origin. This trunk extends through all times. It may, for instance, be found in the bonafide experiences of religion and the (starry) sky

of perhaps pre-dynastic Egypt; it is found in the gnosis of Christian Egypt, and it is particularly active in the current liberating Gnosis

²³ power of our time.

Fragments of knowledge approach man, or rather, all knowledge is accessible, but only the greatest thinker, the purest consciousness and the most self-forgetting soul remains unsullied and intact in its contact with it. We see the lofty astrosophy of primordial times, when people naturally sensed and were able to recognise the presence of the spiritual forces of the cosmos working within them, contorted into an astrology that focused them on their outward fate. Magic degenerated into telekinesis, and the art of construction degenerated into war industry.

If church and state had not disturbed the Rosicrucian impulse of the classical Rosicrucians – the Christian-hermetic reformation of the Reformation – in the most cruel way, by decimating the population of entire Central Europe during the Thirty Years War, a quite different development of Europe would have begun, and America might perhaps much more justly have been called the ‘land of hope and glory’.

Now the world had to become acquainted with ‘the invisible half of the world’, which the founders of the Order of the Rosycross in 1604 still envisaged as a purely spiritual manifestation, in the most inferior ways possible, via gutter and sewer, so to speak. And the degeneration, the corruption and the urge for survival of what loitered there thrashing about, gathered as heavy clouds. It was discharged by two world wars and still causes great sorrow in this world, for «blood is the food of the spirits» as Dr. Anna Kingsford

²⁴ wrote in *The Perfect Way or The Finding of Christ*.

23. See i.a. Jane B. Sellers, *The death of gods in ancient Egypt. A study of the threshold of myth and the frame of time*. Private edition, Jane Sellers, 2003

24. Anna Bonus Kingsford and Edward Maitland, *The Perfect Way or The Finding of Christ*. Cosimo Classics

How ultimately a clear way emerged from this sinister play, this primordial soup of occult masters, mysticism, and tantric and spiritualistic materialisations, is a miracle in itself, which will further be elaborated in parts three and four of this book, based on sources and facts.

THE PERFECT WAY. THE FINDING OF CHRIST

In H.P. Blavatsky's notes, we are told that she 'had received the task' of establishing an association. She wrote the following 'important note' in her scrapbook that was found after her death by fellow founder of the Theosophical Society Henri Steel Olcott (1832-1907): «When I will be dead, people will perhaps be able to assess my selfless motives at their true value. On my word of honour, I promised to help people on their way to the truth as long as I live, and – I will keep my word. [...] The day will come that posterity will know me better. O poor, foolish, credulous, depraved world!

M. assigns me the task to establish an Association – a secret society like the lodge of the Rosicrucians. He has promised to help me.

H.P.B.»

²⁵

A drawback of *The Secret Doctrine* was that many hundreds of pages of the book were filled with names and references in Sanskrit, which were hardly able to reach ordinary people. It did not seem to matter: during the last decennia before the turn of the century and during the fin-de-siècle, everything coming from the orient was fashionable and the books were sold like hot cakes, by the millions, in all countries of the world.

25. Sylvia Cranston & Carey Williams, Research assistant, HPB. The extraordinary Life and Influence of Helena Blavatsky. Pasadena, Theosophical University Press, 1995, p.131

In the environment of the old theosophy, which was predominantly focused on the orient, masters and adepts were sought, usually from India, or personalities were elevated to the status of gurus. The situation in England during the first years after the Society's foundation may be described as a wearisome whole of misinterpretations and insinuations. This was aggravated by the fact that the theosophists, though perhaps not H.P. Blavatsky herself, knowingly disregarded the inner development of two thousand years of Christianity. Although she liked to provoke the bourgeoisie, attack Christian hypocrisy and falsifications, and often exposed the countless mutilations in translations and traditions, she nevertheless more than once acknowledged Jesus, as bearer of the same power which was once personified by Krishnamurti, as a member of the brotherhood and as representative of the highest spiritual wisdom. Her followers rejected it though, in this way inadvertently throwing out the baby with the bath water.

In the English Theosophical Society, the seeds of the Western hidden teachings were also sown, but 150 years ago, there was much less interest in them. Only a few beautiful and striking thoughts from the ancient teachings of Hermes circulated within a small section of society. They were recorded by Anna Bonus Kingsford (1846-1888), a courageous woman, who became particularly renowned by her struggle against vivisection and by her advocacy of a vegetarian diet. In 1882, six years before *The Secret Doctrine* was published, she presented with her book *The Perfect Way or The Finding of Christ* a brilliant compendium of pure Gnosis, and explained the real points of departure of religion, of striving communities, and of the original church or ecclesia. Her 'illuminations' stem from a certain Greek-Hermetic movement which also incorporated Platonic thinking. In

²⁶ Published in 1882 in cooperation with her co-worker Edward Maitland (1824-1897). See also note 24

1884, she and Maitland together founded The Hermetic Society. Their aim was: to present a coherent vision on the possible human development, as well as a mode of life necessary for it. Just as the oriental esoteric tradition, also the religion of Christ, if understood properly, is an important mystery religion. Does it not also point out, just as for instance Krishna explained to Arjuna, that one spark of the original spirit is active in our inner being and similarly as a human being is able to know by the statement in Luke 17:21: «The kingdom of God is in the midst of you.»

27

Anna Kingsford was a very inspired author, who, as she said herself, received her knowledge through visions, which she called ‘illuminations’, and which affected the soul rather than the spirit. «She was not a ‘trained occultist’ or a natural clairvoyant,» her co-author Maitland wrote, «and she indicates that they are the result of psychic memory, by which the gnosis, acquired by initiation in a previous incarnation, is revivified and unfolds before her consciousness. She emphatically calls it Greek-Egyptian; the whole personality seems to be lifted up and surpassed, and knowledge surfaces freshly and strongly in the inner understanding as a vision, often of a metaphorical nature.»

On gnostic-scientific grounds, Anna Bonus Kingsford also supported the position of women and the feminist movement. She sympathised with animal suffering, knowingly inflicted by modern science. In her youth, she had participated in a fox hunt, but the sight of the mutilated body of the victim caused her to resist any form of cruelty, a feeling that was strengthened while studying medicine in Paris, where she had to witness the unbearable torture of animals. Anna Bonus Kingsford and Maitland cooperated in the publication

27. P. Huijs and C. Bode, Rozenkruisers (Rosicrucians). Kampen, Uitgeverij Kok, 2007

of a few interesting books about the hermetic and Christian path of initiation, which are currently drawing some attention again. The bonafide esoteric science of *The Perfect Way or The Finding of Christ*, which Kingsford called the inner foundation of all religions, does not discriminate by race, religion or form of society.

Their thinking expanded enormously, and it would still take a long time before it could be assimilated by the consciousness of the seekers. They stated:

«In all nations, in all churches, mosques and temples, its message is invariably the same: the true human being is the inner one, the soul. Or rather not the soul, but,» as they formulated it, «the spiritual consciousness of the soul, not the physical consciousness of the personality. Ultimately, the form, the body, is the prophet, the servant in the whole, which is able to open the soul and restore the ‘hidden word of God’! The true human being is not expressed by the outside. The soul is reunited, not in the body or in the form, not in the law or in precepts, but in the spirit of the universal life. And this universal life can be reached by every person and by every seeker, because the aim of the cross is not suffering. The aim of the opened cube is not the closed one. The aim of the cross is the rose. The aim of the cube is its inside; the aim of the six days of creation is the seventh day, the holy day, the Sabbath or the inside of the cube. The intention of all knowing religions is the crowning of ‘great mysteries’, when the true, original spirit, the bridegroom, is able to enter the purified human temple, in a true alchemical wedding with the soul. The white stone is the symbol of the divine constancy in the aspect of love, it is the white stone, the cornerstone. It is the radiant, always unassailable and faithful spirit spark in the heart. This stone is also the top of the pyramid, and it is the wedding room. For particularly nowadays, in our period of humanity, it is devoted to Venus, because in our days, only true love between man and God, and between people, is able to save anything.»

For true seekers, there is no ‘we’ and ‘they’, there is no difference in religion. At most, we might speak of another path, because not everyone is living in the same place, according to Anna Bonus Kingsford. Adam is the human being, she explained. Whether we are man or woman, Eve is always the soul that belongs to the original life. The wisdom is the serpent, the sidereal fire that causes the consciousness to become spiritual, or, during the fall, the seducer that binds to matter. «Be wise as serpents!» – it is the mystery language of the ages.

Anna Kingsford who, because of her red hair and her razor-sharp mind, was called ‘the red cactus’, died at a young age. Maitland, who had protected her during her life and had enabled her work, outlived her by a few decades. Later, he was no longer wholly responsible and burnt in his hearth all documents by her hand and everything that related to her, so that his biography of her would be the only thing that would remain known about her. In 2007, a new biography of her appeared, titled *Red Cactus*, written by Alan Pert.

28

ARTHUR EDWARD WAITE AND THE FELLOWSHIP OF THE ROSY CROSS
These were a few examples of the initiatives at the end of the nineteenth century for establishing a structured liberating work. Another example that should be mentioned in this context is the work of Arthur Edward Waite (1857-1942). He was a special figure, who stood in the centre of all the occult turmoil we described in the previous paragraphs. Currently, he is particularly known for the set of Tarot cards which he had ordered to be designed by Pamela

28. In his *Red Cactus*, Alan Pert rectified: The Life of Anna Kingsford. Watson Bay (Australia), 2006, that Kingsford had purportedly killed two French scholars because of their vivisection, as Maitland made it appear in his biography *The Life of Anna Kingsford Vol I & II* (London, 1896)

Colman Smith. But his significance should be found somewhere else. In 1891, he joined the still irreproachable Hermetic Order of the Golden Dawn; in 1902, he registered as a member of the Societas Rosicruciana in Anglia. When he later became the grandmaster of this movement, he changed its name into ‘The Holy Order of the Golden Dawn’. Countless internal difficulties caused Waite to withdraw in 1914.

Arthur Waite was a productive author with an enormous knowledge of sacred and secret texts. Also his work about the holy grail,

²⁹ *The hidden church of the holy grail: Its legends and symbolism*, which he published in London in 1909, was of a pioneering nature. His work speaks from a phenomenal knowledge and understanding of freemasonry, black and ceremonial magic, cabbala and alchemy. As a young man, in 1887, he had already published – as the first one
³⁰ by far – a ‘true history of the Rosycross’, *The Real History of the Rosicrucians*, and in 1924 a revised edition of it as *The Brotherhood of the Rosycross*. This is why he was known as ‘the biographer of the Rosicrucian Brotherhood’. In the 1887 edition, he described the predecessors of the brotherhood, in which he went back to the neo-Platonists of the first century AD. In the context of the symbolism of the Rosicrucians, he presented an image of the lives and the thinking of cabballists, alchemists and mystics like Tauler, Paracelsus, Jakob Boehme and Raimundus Lullius. He examined how the ideas of these groups about the origin and purpose of life had developed, and what the properties and substance of the soul

29. Arthur E. Waite. *The hidden church of the holy grail: Its legends and symbolism*. London, Grebman, 1909

30. Arthur E. Waite. *The Real History of the Rosicrucians*. London, 1887; revised and republished in 1924 as *The Brotherhood of the Rosycross*. London, Rider & Son Ltd, 1924, chapter X, p 210 ff.

were. The major part of the book described the ups and downs of the brotherhood of the Rosycross since its ‘official’ appearance in the world.

THE FELLOWSHIP OF THE TRUE ROSY CROSS

And then the year 1915 came, the second and horrible year of World War I. Wholly in line with the spiritual plan described in this book, Arthur Edward Waite followed an intuition in 1915, which urged him to break with everything that presented itself in the neo-theosophical, the neo-Egyptian, tantric and occult field. He created an environment that was wholly free from the chaotic confusion, with which emerging esotericism surrounded the minds at the beginning of the twentieth century. In that year, he founded The Fellowship of the Rosy Cross, with its headquarters at the same address where, a few years later, George Mead found an abode for his The Quest.

In the statutes of The Fellowship, we clearly see that Waite absolutely no longer wanted any relationships with any other orders, which abounded at the time. One article of the statutes formulated this as follows: «The Fellowship of the Rosy Cross does not occupy itself with occult or psychic research. She is a quest for grace, and not a quest for power.» Another clause confirmed this: «There will be no relationships with The Independent and Rectified Rite with their departments, if they exist and to the extent that they are active, nor with the Stella Matutina Temple with its departments. They should not be visited and they should not be joined as members.» However, at a certain moment the movement lost its inspiration, faded and disappeared into history.

In his ‘Real History,’ Arthur Waite was also the first one to draw attention to Robert Fludd, ‘the grandeur of a mystic from Kent’. In Fludd, or Flood, Waite saw the most profound defender of the

brotherhood of the Rosycross of the seventeenth century, and he devoted a probing chapter to this English author of the *Apologia*, *Summum Bonum* and the more extensive *Tractatus Apologeticus*, all of which were writings to defend the brotherhood. It is a chapter, in which his great appreciation is very strongly expressed.

Waite had a very extensive style of writing. Some exaggeration was not foreign to him, but the information and inspiration that he had at his disposal were admirable and the detailed account of the coherence and the state of mind, underlying the work of the Order of the Rosycross, were amazingly accurate. He concluded by saying: «The whole world has heard about the Rosicrucians, but few or none at all took the trouble to examine, whether the tremendous claims of these philosophers were based on a rock of truth, or only rested on quicksand. The author began his investigation in a sphere of absolute disbelief, but in the process, fog, indoctrinations and prejudices disappeared from his mind. After a considerable period of twenty-eight years of study about the Rosicrucians, the sympathetic reader can draw the conclusion, in which state the author concluded his book.»

G.R.S. MEAD AND THE GNOSIS

Although he was a very familiar figure in the London esoteric in-crowd, Arthur Edward Waite was not a theosophist like his friend George Robert Mead. After Blavatsky's death in 1891, Colonel H.S. Olcott as chairman-founder, William Q. Judge as vice-chairman of the Theosophical Society, both in the United States, and Annie Besant, chairing the Blavatsky Lodge in London and co-director of the esoteric section, were the leading officials. Numerous conflicts marked this period. Ultimately, Besant and Leadbeater undermined any credibility of the Theosophical Society by considering an Indian boy the returned Christ. When around 1910, Annie Besant pushed young Krishnamurti into the limelight as the

reborn Christ, it was clear that the Society had arrived in troubled waters. The young scholar George Mead, also one of the first twelve members of the ‘esoteric section’ around Blavatsky, had already seen this a few years before.

31

The unsavoury course of events around Leadbeater’s membership were to Mead, and with him to seven hundred other members, irreconcilable with the moral standards of true inner striving. Leadbeater was initially expelled, but later admitted again by the leadership of the society to profit from his psychic ability, and the hocus-pocus with masters, initiations and miracles. Ultimately he left the society and founded The Quest Society. For two reasons, we devote a few paragraphs to him. The first one is that years after his death, his work has been very important for the young Spiritual School. The second reason is that his life was exemplary: it is an example of a pattern that characterises the lives of many other workers for the Light.

In 1884, as a young man, the sharp classicist G.R.S. Mead came, according to himself, into contact with H.P.B., as the group in London called Blavatsky. A few years before Blavatsky’s death, he became her personal secretary. Still young, he was specialised in early-Christian literature. He was also an expert in the field of the hermetic teachings and the gnosis of antiquity. His works included studies about the spiritual principles of the Christian Gnosis and religion in the Greek-Roman world. He devoted all his energy to studying gnosticism, Hellenism, Judaism and Christianity. He was also acquainted with Buddhist ideas and published a translation from Sanskrit of the Bhagavad Gita. Under Blavatsky’s influence, he translated the *Gnostic Gospel of the Pistis Sophia* into English, which manuscript had already been lying in the library of the British Mu-

31. The Quest. A Quarterly Review, Vol. XVII, No 3, see note 21, p 298

seum since 1785. He published this translation in instalments in the periodical of the theosophists *Lucifer* (which Blavatsky had only thus called to rub the Christian bourgeoisie the wrong way). By the way, Mead, as the main editor, filled *Lucifer* with his articles. H.P. Blavatsky devoted a commentary of forty pages to the Pistis Sophia. According to her, this gospel was «an extremely important manuscript, a true gospel of gnosticism, which was haphazardly attributed to Valentinus, but is more likely a pre-Christian work.»

About its content, Blavatsky says in 1890: «The soul was the one subject, and the knowledge of the soul the one aim of all the ancient mysteries. In the fall of Pistis Sophia, and her rescue by her Syzygy, Jesus, we see the ever-enacted drama of the suffering and ignorant personality, which can only be saved by the immortal human individuality, or rather by its own yearning for it.»

³²

Mead recognised the boundaries and limitations of ‘modern’ psychological research and acquainted himself with the problems that are discussed in current philosophy. In 1906, a series of studies was published, titled: *Echoes from the Gnosis*, a survey of his insights into the development of the gnostic worldview. In these studies, he translated ancient gnostic texts like *The vision of Arideus*, *The song of praise of Jesus*, *The gnostic crucifixion* and *The wedding song of wisdom*. At the time, Mead had already edited a translation of the Upanishads and had published a number of works about the initial years of Christianity as well as about the theosophy of the Greeks. In addition to the Pistis Sophia, for which the scholar, C.G. Jung, personally travelled to London to thank Mead for his translation, the latter wrote a number of major works that proved to be decisive for the development of western mysticism and the field of spiritual

32. H.P. Blavatsky, Blavatsky Collected Writings,
http://www.katinkahesselink.net/blavatsky/articles/v13/ps_13.htm, p.40



Cover The Quest

development of our time. The first of them, in 1900, was *Fragments of a Faith Forgotten*; the second one was *Thrice Greatest Hermes*, published in 1906. Both works showed the best that is to be found in this field; until far into the twentieth century, these books with their unparalleled insight were able to compete with later publications in the same field. They were dedicated, sometimes solemnly, but always very skilfully to written studies about the gnosis and the wisdom of Hermes. Mead showed that there was a specific, western tradition and that there were certainly also western mystical sources, in addition to the flood of oriental sources becoming available at the time. Profound source texts from the beginning of our era became available thanks to his efforts; and fifty years later, J. van Rijckenborgh was able to base his translations and commentaries on the work of this man.

The Theosophical Society inspired many great minds. When Henri Steel Olcott died in 1907, the Society would have liked to have Mead as its new president. However, the Society was also the scene of controversies, psychic phenomena, alleged masters and sex scan-

dals. One of those sex scandals, concerning children in America and England, occurred up to the highest circles. Leadbeater, a man with a huge influence in the Society because of his psychic powers, was expelled due to this scandal. As a true lover of truth and a man of high ethical standing, George Mead was no longer able to reconcile all of this with his inner morals. He was also averse to the hocus-pocus with masters and occult phenomena as well as the hypocrisy which he considered a terrible impediment for a spiritual quest. This is why he did not comply with the request to become president, devoting himself instead to his own study in which the manuscripts of the gnosis from the first centuries of Christianity played a major role. On the basis of an inner impulse, Mead married Laura Cooper in 1899, also a member of the first esoteric circle of Blavatsky. Years later, after his wife had died, he admitted that the motive for their marriage was not necessarily their mutual affection, although they had a very good loving marriage. It was also to be able to maintain a group, following Blavatsky's private meetings in the context of the esoteric section at 19, Avenue Road. Mead considered it a not only a privilege, but also his task, to keep the flame of the inner group burning during the years after Blavatsky. He discharged this task conscientiously and in this way, the pure impulse could be preserved for years. Undoubtedly, this was the reaction to the time following Blavatsky's death. Rudolf Steiner, too, was to follow the same drive a few years later, when he left the Theosophical Society in 1912 and continued autonomously with the Anthroposophical Society.

Mead seriously objected to the fact that the leadership of the Theosophical Society and that of the inner school were in the same hands – those of Annie Besant. When she, moreover, admitted the expelled Leadbeater into the Society again a year after his expulsion, this was the limit for the conscientious author. In 1908, Mead left the Theosophical Society, together with 700 other members. After another year, in 1909, Mead founded, together with 150 friends, The

Quest Society, an organisation devoted to the comparative study of religions, based on an objective, scientific foundation. They gave lectures, but their main activity was the publication of a quarterly magazine *The Quest*. Mead said about it: «There was no money. But there was something that was much better than money. There were numerous excellent articles and first-rate contributions – and all of them, labours of love. We were unable to afford to pay our workers even a penny. That is the true merit of *The Quest*; and as its editor, I am justly proud, even very proud, when I look at the list of my most valued co-workers, a list that could hardly be surpassed by any magazine that would have had to work with the same resources as we did.»

Indeed, in the magazine *The Quest*, we see contributions by important authors. These were writers who understood that, under the mantle of secrecy and mysteries, actually ‘the eternal wisdom’ of the spiritual development of humanity lay hidden. Amongst those who contributed to *The Quest* were Martin Buber (1878-1965), Gustav Meyrink (1868-1932), A.E. Waite, W.B. Yeats (1865-1939) and Gerhard Scholem (1897-1982).³¹

THE CALL FROM THE SOLAR HEART

These are examples of the efforts that many devoted, eminent esotericists have made. In this way, the work was prepared. Many devoted their life and their work to deepening the insight into the true sources of the knowledge of the inner human being, and into the hidden side of the world in an attempt to unveil the secrets of the Gnosis. But the Gnosis and the ensuing ideas do not yield their secrets just like that! There has always been a price to be paid for true wisdom, spiritual freedom, and the true flame of abstract thinking in order for people to be able to work freely. It may be compared to what another contemporary, the Hungarian author Sándor Márai (1900-1989), described in his autobiographic writings from

the 1930's, when he sketched the conditions for being able to work truly creatively. In his *Confessions of a citizen* he observed:

«Sometimes I think that loneliness is the price that I had to pay for my spiritual liberation; perhaps it is the price for my authorship. It is not a free gift, just as the sorrow that is the condition for creative work is not a free gift either. For a human being, even sorrow is not a free gift! The work of an author, regardless of the quality of his books, requires that his heart, his nervous system and consciousness work much more intensely than in ordinary people. You cannot make a deal about it and the question whether it 'makes sense' is absurd, for: should anyone bargain with his drive, which

³³ his fellows call his 'calling' and adorn with beautiful epithets [...]?»

No, after fifteen centuries of deliberate suppression, distortion and extermination, we should not expect that 'Gnosis' will suddenly be the radiant centre of social interest. The gnostic and hermetic insights are not easily accessible to the unprepared person. First of all, there is the characteristic: 'back to the source', an adage that people like A.E. Waite and G.R.S. Mead seriously took to heart. There were always the pioneers, who sometimes literally had to clear a pathway to those sources, in order to let the Light shine again.

Often it was only skilful detection and a pure intuition that kept them on the right track, not knowing what they were seeking. And it is really remarkable that this very searching for the source always seemed to have been accompanied by great personal sacrifice. We may certainly wonder if it is such a privilege to be an 'emissary', a person with such a task. We see these predisposed ones work un-

33. Sándor Márai, *Confessions of a citizen*. Translated from the Dutch translation: *Bekentenissen van een burger*. Amsterdam, Wereldbibliotheek, 2007. (Original edition 1934, not translated into English)

der the hardest conditions, without any resources and too often, we see that their work is burdened by slander and serious insinuations or processes.

As mentioned before, the gnosis, this inner power stream that simultaneously implies joy, liberation and ‘knowing’, does not yield its secrets just like that. The human being himself has to discard arrogance, prejudice and ambition, if he is to approach the gnosis. It is quite good if he realises that its ‘kiss of life’ is not without consequences. This is only possible if this person is driven by a virtually desperate longing, prepared to give up all self-interest, down to his very self, because he will wholly change, no longer remaining the same as he was before. The seeker has to grow, to mature towards it; he should even be ‘ennobled’ to it, a word that is often used in this context. It is a matter of the level on which the blood, which is the basis of the consciousness, is able to vibrate in harmony with ‘the call from the solar heart’. To be able to fathom the world-encompassing, liberating philosophy of the sharp, yet also poetic hermetic thinkers of the first centuries, a receptive consciousness is a prerequisite, a mental attitude that has surpassed gross materialism. It is particularly by ‘working for others’, that it becomes more receptive. In the loneliness of the path, others have worked for the people who are now seeking; now it is their turn. Their predecessors prepared the basis on which they can work, grow and achieve insight. Those who want to achieve new consciousness, will from within, want to do the same. This is the chain of the brotherhood, in which all liberated and living soul human beings are standing. In this way, a human being always repays those coming after him, with what has been done for him. He pays the price for others which his spiritual predecessors paid for him as a kind of ‘ransom to the earth’.

After he had left the Theosophical Society, Mead wrote: «I had al-

ways believed that the actual ‘theosophy’ concerned seeking the element of wisdom in the great religions and world philosophies. Therefore, when I left the movement, which I had for years tried, as far as my limited powers allowed, to keep on the right track and pure, I had to admit to have utterly failed. Nevertheless, my heart was still filled with what I was truly seeking. This is why I was determined to try anything to establish a pure society, a group that would be truly undogmatic, unpretentious, without pseudo-revelations and honest, both inwardly as well as outwardly; to gather a group of seekers that were seriously and intensely longing to be taught by anyone, who had the competence and the knowledge of the many topics, which we were able to include in the broad programme of our ‘Spiritual Quest’. ‘Esotericism’ and ‘occultism’ would be considered impeding instead of helping. As far as I am concerned, I had long ago bid farewell to the snares and pretensions of charlatans, of any kind.»

34

Here the author touched an aspect that needs our attention. The times that one spiritual leader helped a few pupils along, are lying far behind us and will not return. To be able to acquire and use the insights of the living Gnosis, so important for the human mind, the effects of centuries of materialism and distorted, outward religion (of any kind) must be neutralised. This work, this process of maturation, preferably occurs in a mystery school, in a body of initiation. In the year 1890, a year before her death, H.P. Blavatsky, under strong pressure by a few fervent supporters, had started to establish such an organ of initiation with a circle of kindred souls and intimate friends. This circle has become known as ‘the oriental school’ or ‘the esoteric section’. She herself did not have much confidence in this idea, and her intuition was right, Mead wrote,

34. The Quest, A Quarterly Review, op. cit.; p. 230

because the section proved to be the beginning of a growth of ego-aspects, a lever for those who wanted to seize power, and who absolutely prevented the work for the liberation of the soul.

4. Max Heindel and The Rosicrucian Fellowship

Recognising the like-mindedness. Return to simplicity. A clear and logical explanation of the world and the human being. A group of pioneers steps to the fore. On the way to a refuge in the world. Rudolf Steiner's ideal, a secret circle of Rosicrucians

After Jan and Wim Leene came into contact with Max Heindel's teachings, 'influence' is no longer the proper word; it is better described as fulfilment of life. With a shock, they experienced that a second source, or a deeper level of the one source, presented itself: the contact with 'the elder brothers' and the ancient teachings of the Order of the Rosycross. These teachings touched them in the heart as well as in the head. Just as De Hartog had explained the principle of nature and awakened the 'spirit principle from God' within them, as well as having shown them the realistic religion of 'being the turning point yourself', *The Rosicrucian Cosmo-Conception* by Max Heindel offered a view on the structure of creation, and on the great cosmic plan underlying its genesis.

The Danish Carl Louis Fredrik Grashoff (1865-1919), Max Heindel's actual name, was much less of an intellectual than Blavatsky, Mead or Steiner. He was closer to ordinary people. In a simple way, he showed the relationships between action and reaction, and that the human being is the creator of his own fate. He also showed that what mattered were people's own efforts; that we may and often will fail, but that it is important always to begin anew. He sketched the great coherence in the cosmic development, he spoke about the great periods of the world and about karma, about the path, about the construction of the soul body and about the vehicle



Max Heindel

Max Heindel

that people will need in the approaching new era. And he taught astrology, scientifically, like psychology, as a source of medical aid and as an important help for achieving self-knowledge.

In 1904, in Los Angeles, Max Heindel came into contact with theosophy. Touched by Blavatsky's teachings about karma and reincarnation, he became a vegetarian and devoted himself to the dissemination of the theosophical ideas in various cities in America. Soon he became vice-chairman of the Theosophical Society in America.

Heindel:

«H.P. Blavatsky had accomplished an important work by strongly attacking materialism, and showing its haughtiness. She did not do so on her own title, but she has always declared that a teacher was standing behind her. She had a threefold property, which made her suitable to accomplish this work. Firstly, she was able to assimilate the supersensory knowledge that she received. Secondly, by her style of life, she was a worthy servant to disseminate these teachings. Thirdly, she had the ability to reproduce the, often confusing, oriental teachings in a language that was intelligible to westerners, and to verify these teachings on the basis of western research. In addition, she had, with her fantastic moral courage, the great merit of confronting contemporary materialism with the spiritual values of a wholly different, inner science.»

During his lecture tours in the United States, Heindel discovered that the theosophical concepts, all of which were in Sanskrit, needlessly complicated the understanding of the teachings or philosophy. By his clear and balanced way of explaining the same ideas to ordinary Americans, he developed a new, western-esoteric ter-

35. Max Heindel, Blavatsky and the secret doctrine. Mokelumne Hill, Health Research, 1933/Santa Monica, 1972, p 34

minology, which rendered these originally Indian teachings intelligible and accessible to thinking people. Although these teachings gave him insight into the great coherences of life, he lacked an important element: a philosophy for the west.

In 1907, he once again travelled to Europe and made his acquaintance with Rudolf Steiner. In Germany, he also received, according to his own words, the task of establishing a community of Rosicrucians. Also the teachings were passed on to him, which he, two years later, included in his main work *The Rosicrucian Cosmo-Conception* (1909).

The way Mrs Heindel described how he was called to this task, reads like an adventure story. We can read in *The Birth of the Rosicrucian Fellowship* (1925): «He, Max Heindel, had been under the observation of the Elder Brothers for a number of years as the most fit candidate should the first one fail. In addition, he was told that the teachings must be given out to the public before the close of the first decade of the century (the twentieth century), which would be the end of December, 1909. At this last interview with the Teacher, he was given instructions as to how to reach the Temple of the Rose Cross, which was near the border between Bohemia and Germany. At this Temple Max Heindel spent a little over one month in direct communication with and under the personal instructions of the Elder Brothers, who imparted to him the greater part of the teachings contained in ‘The Rosicrucian Cosmo-Conception.’ The first draft of this book, which was made while he was in the Temple, the Teacher told him, was but an outline. The heavy psychic atmosphere of Germany was particularly adapted to the communication of mystical thought to the consciousness of the candidate, but he was told that the three hundred and fifty pages of manuscript, which he had written, would not satisfy him when he reached the electric atmosphere of America, and that he would then wish to rewrite the entire book. In his great enthusiasm, he

at first doubted this. He felt that he had received a wonderfully complete message. But the Elder Brothers' predictions were true. After Mr. Heindel had spent a few weeks in New York City, what the Elder Brothers had told him proved to be a fact. The style in which the manuscript was written did not then please him, and he set about the work of rewriting. He rented a cheap hall bedroom on the seventh floor of a rooming house, and during the hottest summer months of 1908, he sat in this hot room typing from 7 a.m. until 9 and sometimes 10 p.m. on his Blickensdefe typewriter, without allowing himself a moment to have his meals. Every morning, the milkman put a quart of milk at the door of his room and together with a few biscuits, this formed his food until 9 p.m., when he would go out for his dinner, which only consisted of some vegetables. After a walk through the hot streets of New York, he would again resume his work on the manuscript, continuing until after midnight. The heat becoming too intense, he moved to Buffalo N.Y., where he finished the manuscript about September,

36 1908.»

The Rosicrucian Cosmo-Conception was published in Chicago in November 1909, five weeks before the passing of the deadline, the end of the first decade of the twentieth century. For the first edition, 2,000 copies were printed, the revenues from which mainly disappeared in the pockets of the distributor.

In December, Heindel returned to Los Angeles where he had, between 1898 and 1906 before his journey to Europe, studied astrology «and related subjects» with Augusta Foss, his future wife. In Seattle (U.S.), he also founded The Rosicrucian Fellowship, on 8 August 1909 (at 3 p.m.).

36. Mrs. Max Heindel, The birth of The Rosicrucian Fellowship, Mt. Ecclesia, Oceanside, California (around 1920). <http://www.rosicrucian.com/blf/blfeng01.htm>

Between November 1909 and March 1910, he directed the work in Los Angeles, and filled a hall for a thousand people to the rafters with three lectures per week. In addition, Heindel explained the Rosicrucian ideas by letters, by courses, by astrological study, by lectures and by services. With minimal resources, he organised a great work that had many branches – in Europe, Brazil, and India. Generally speaking, the ideas included the same (esoteric) elements as theosophy, without mixing them with oriental elements. The great difference was: in the Fellowship, the mission of Christ was the central issue.

The Rosicrucian Cosmo-Conception described the human genesis and the knowledge of the cosmos (*anthropogenesis and cosmology*). With a clearly defined structure, with ordinary usage and discussed in a very accessible way, Heindel explained the relationship between the spiritual and the material world, the divine hierarchies, the life waves, human evolution, the laws of cause and effect and rebirth, initiation and many more issues. We can also find many theosophical concepts in it, but without their often difficult terminology. Heindel dedicated the first edition to Rudolf Steiner; in later editions, the dedication was withdrawn.

THE SEVEN ROSES

The symbol of Max Heindel's work is seven red roses, wound around a cross, with a white rose in its centre. The seven roses are red to symbolise the effect of the spirit in nature, and represent spiritual aspects in the human personality. They also refer to the seven spiritual hierarchies affecting the human being and accompanying human development. The first rose refers to the power of spiritual hearing and observation, and is linked with the human will; it particularly unfolds when we use this property to see what a fellow human being suffers, experiences and needs. We practise

it when we use it with love in the service of humanity. The second rose symbolises insight into past and present, and refers to the gift of prophecy. Knowledge of the causes in one's own self and studying the spiritual lines of the great plan make it possible to foresee what has to occur and will occur; it is an aspect of the higher human reason. The third rose is the rose of truth. It is the power to be true on the basis of perceiving the truth, a property of abstract reason. From this, the fourth power develops: the rose of healing. It is closely linked with the Christ, the spirit of life, because healing emanates from the golden rays, which reach the human etheric figure from the solar sphere and want 'to heal', that is, want to lead to 'healing', to becoming whole. The fifth power, developing when the spiritual forces are able to affect the consciously cooperating personality, is the power to distinguish and neutralise the forces which affect humanity from the surrounding magnetic fields, often with depressing results. The sixth rose symbolises the power of the word. A pupil's devotion of many years causes that in the word this person speaks, the creative forces of the Supernature are able to vibrate and that ill-meaning forces have to yield. The processes of initiation occur through the word, while the candidate, who has become ready and suitable by the preparations and the realisation of the dormant roses within him, actually vibrates like a tuning fork on the vibration of the ideas, emanated as images by 'the elder brother' (the hierarchy or the brotherhood). He not only sees them as images, but he also experiences their vibrating reality, and the power, dormant within him, is transformed into dynamic energy, and his consciousness expands.

The seventh rose contains the promise of immortality: is not everything mortal assimilated and neutralised by devotion, love and service to humanity? In this way, everything that is lower, everything mortal, is burned, is taken up into immortality and transfi-

gures through the mighty process of the continuous raising of the vibration, which is transfiguration.

37

Finally, the white rose occupies a very special place. It is the alpha and the omega of Max Heindel's striving. Since his first publications, he wrote about this white rose in the centre of the human heart, containing the flame of what is divine, «surrounded by a field of serene and most holy ethers». Its power is a manifestation of purity, serenity and peace of the soul, with which the work can be done. It is this pure, white rose that will later occupy the most prominent place in the thinking and work of Jan Leene, when he continued his work as J. van Rijckenborgh. As a true hermetic, he would, once the time had come, turn the described order of the seven roses around. He stated that the process *begins* and *ends* with the white rose. Do not all described powers belong to the new human being, the heavenly other one, a human being of another, sevenfold point of departure, and do they not originate from this white rose, this spark of heavenly light that is the gift of the Most High to man? However, before this idea was able to step to the fore in all its maturity, a long path had still to be walked.

In his credo, *Why I am a Rosicrucian*, Max Heindel wrote: «The Rosicrucian Teaching gives clear and logical information concerning the world and man. It invites questions instead of discouraging them, so that the seeker after spiritual truth may receive full satisfaction intellectually. Its explanations are as strictly scientific as they are reverently religious. It refers us for information regarding life's problems to laws that are unchangeable and immutable in their realm of action as the North Star is in the heavens. So because of the logical, soul-satisfying philosophy of life given by the

37. Augusta Foss-Heindel, *Die Rosen am Kreuz* (The Roses on the Cross). Darmstadt, 1988

Rosicrucians, we follow their teachings in preference to other systems, and invite others who wish to share the blessings thereof to investigate.»

The Rosicrucian Fellowship stepped to the fore as «a prepared school of the Order of the Rosycross,» Heindel said. «Its members are distinguished into three classes: students, probationary pupils and disciples. The esoteric instruction they receive consists of the teachings of the Rosicrucians, the Bible and astrology. The disciples may undergo the first initiation: an inner experience that teaches them to leave the body consciously and to do clairvoyant

³⁸ research.»

Until the 21st century, the followers of theosophy, anthroposophy and the different (Rosicrucian) associations combined, numbered more than 100,000 aspiring people. Together, they formed the foundation from which the spiritual impulse for the new era was expressed. However, when Heindel died in 1919, Steiner in 1925 and Mead in 1933, the true body of initiation, a (western) mystery school, as it had existed during all great periods of humanity, had not yet been formed.

A GROUP OF PIONEERS STEPS TO THE FORE

«The Rosicrucian Fellowship started in The Netherlands, strongly influenced by Max Heindel's publications,» Jan Leene wrote in *A few fragments from the history of the Dutch Rosicrucian Fellowship*. «Max Heindel was one of the modern messengers of the Order of the Rosycross, which has been active in Europe for ages.»

Wim and Jan Leene initially recognised their link with the Or-

38. Max Heindel, Why I am a Rosicrucian. Gleanings of a mystic, pp 176, 179
<http://www.beyondweird.com/occult/gleen.html> and id. Zeist, Rosicrucian Fellowship
39. Enige Grepen uit de geschiedenis van de Nederlandse Rozekruisers Genootschap
(A few fragments from the history of the Dutch Rosicrucian Fellowship) [1936]

der by the like-mindedness they experienced with the concept of the Rosycross, which both brothers strongly felt. In Max Heindel, they recognised a kindred soul, for whom they had high regard. The latter's loving striving for purity not only inwardly, but certainly also the outward purification in the presentation of the work permeated the activities with a certain mildness. This has always been preserved, first in the Rosicrucian Fellowship, and later in the Lectorium Rosicrucianum. It is a property that has always graced the work up to the twenty-first century.

Also Heindel's simple and clear words, by which he explained the coherence between the world and humanity, struck a chord in them. Their Dutch hearts also recognised the atmosphere of hard work and idealistic striving in thinking, feeling and acting. It was not without reason that Heindel's motto for his work was: «A healthy body, a loving heart, a clear mind.» However, it was particularly the mental pureness, the sphere of solidarity and honesty and, in a material sense, the clear, pure environment that gave them the feeling: 'Here it is possible.' From the very beginning, an exceptionally well-cared-for, external environment has characterised all the work they undertook.

Although it was not his nature to speak a lot about himself, Jan Leene related that at the age of six, he had already experienced an impression of 'something like the Rosycross'. Of course, although initially still vague, it was nevertheless a notion that there had to be something like a Rosycross. At that moment, he did not have the faintest idea what this implied. However, over the years, this image made itself felt ever more strongly. In a lecture for young people about 'like-mindedness', he wrote: «What matters is that we recognise the powers from within, because from the totality of the past, young people have to arrive at their life's choice, and from the totality of the past is also born what we call like-mindedness.

During past centuries, voices have spoken to us, ideas have illuminated us, signposts have supported us in building our lives. These forces have helped to bring us closer to the Light. And these forces are once again around us and with us during every new life, to help and support us on our path by a new sacrifice. What now matters is whether we recognise these forces. For not until then is there this community, this sense of being one with an idea, or a cause, or a group, or a human being. And this spiritual community spans a bridge, across which any help, for which a human being might long, travels towards us in the name of God. At a psychological moment, this recognition may be celebrated, and this recognition can sometimes be very simple. I remember that I recognised my like-mindedness by simply reading a name. Then a world opened to me, and I made my decision and my soul shuddered with will and dynamism.⁴⁰

It is self-evident that ‘recognition’ is not the same as fully comprehending. It is rather the beginning of a quest, he explained: «Then you begin to seek, to seek for people who proclaim the Rosycross in the world, and in this way, I came into contact with Max Heindel’s Rosicrucian Fellowship. In 1924, I resigned from my membership with the Dutch Reformed Church. However, this did not imply any criticism of this church, as is usual upon leaving a church or a society. I found what were outward teachings in the Reformed Church, as inner teachings in the Rosycross. And since I was seeking for experiencing religion inwardly, I was convinced that I had to walk the path that the Rosycross showed. I became ever more clearly aware of this path, this ancient way of liberation, to which the hierophants of the Light have testified throughout the ages. I was irresistibly

40. J. van Rijckenborgh, Two voices (Like-mindedness). Address held in 1943. In: Pentagram, Tenth volume no 3, 1988

confronted with my calling: in this way, I began to testify to what was growing and was being shaped within me, seized by an intense longing to help my fellow human beings with the imperishable values of life that revealed themselves to me.»

41

Because his whole life was standing in the service of the work, Jan Leene considered personal events in his life unimportant. In a rare digression about his quest, he once wrote: «We investigated this dialectical nature down to all its phenomena. We were able to do so because we are of this nature. With our I-being, we were able to try and test everything this world had to offer. And everything was trouble and sorrow. [...] After years of trying and testing, we came to the conclusion that this could not be the true meaning of existence, and that it would not be good to go on having any part in deluding people in the nature of death. The time must come that one has to govern one's present existence. So we had no option but to fathom the Tao of antiquity, not with the aid of authorities, but objectively. Soon we found out that on all sides, everything was being done to hinder these discoveries. Many sources had been ruined; others were inaccessible. The rest had been terribly mutilated. We began with the few fragments of the holy language that had survived. From these, it became clear to us that there exists an original kingdom, another nature order, a realm far beyond the highest nirvanic plane, a realm quite separate from the nature of death and its two spheres. Once we had realised this, we set out to discover whether there had been people, or groups of people, who had striven to find that other realm, what their lives had been like, and what features distinguished them from others. We tried to find

41. J.W. Jongedijk, *Geestelijke leiders van ons volk. En hun kerken, stromingen of sekten* (Spiritual leaders of our nation. And their churches, movements or sects). 's Gravenzande, Europese Bibliotheek, 1962

out whether such people, although widely separated from each other in space and time, had followed the same pathways. We discovered that the efforts of all these groups followed the same basic pattern. [...] Then we immersed in self-freemasonry, because he who knows the beginning of the original, has the thread of Tao, of

42 Ariadne, in his hands.»

ON THE WAY TO A REFUGE IN THE WORLD

Rosicrucians do not ‘merely’ want to be Christians. They know that the cause of much sorrow and wrong action is to be found in the invisible side of things. And this is a field that the churches of all denominations categorically declared forbidden ground to their believers.

The ‘original beginning’ proves to be a help, able to restore what is broken, damaged or still unconscious in a human being. Throughout the ages, Rosicrucians have purportedly worked with an ‘invisible help’, a universal remedy. With their clear insight and with this invisible help, they might be of great service to humanity. As we have seen, little was found of this in the beginning of the 1920’s. The esoteric world field appeared to be a muddled and chaotic environment, in which the most diverse fragments of older wisdom circulated and the idea of ‘another world’ was wholly corrupted. There were only a few with an overview, or with sufficient strength to penetrate to a pure image of humanity.

A SECRET ROSICRUCIAN CIRCLE

The same great confusion was also experienced by Rudolf Steiner (1861-1925), who had contact with the Theosophical Society in Germany since 1900. The enormous efforts of this special occult scientist, who felt very strongly about objective research – you

42. The Chinese Gnosis, 1996, chapter 14-I, pp 140-142

have to examine the spiritual, inner world(s) just as accurately, without prejudice and impersonally as the material one – constituted, we might say, a wholly new chapter in the work of structural liberation, in the spiritual line that had been initiated. In 1902, Steiner became a member (and ten months later chairman) of the German branch of the Theosophical Society. It is apparent in a letter from the same year that Steiner intended to establish a secret Rosicrucian circle. He wanted «to form a secret, inner circle, – into which only sensitive, highly educated people will be admitted – a silent circle of ‘Rosicrucians’, unknown externally, and working beneficially in a general sense and sowing the seed».

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During the first decade of the twentieth century, Steiner developed esoteric insights about ‘the fifth gospel’, about the mission of Christ. In his view, every individual is actually linked with the process of death and resurrection that Christ had experienced, and he spoke of a promise and a freedom with regard to Christ that surpassed any form of institutionalisation and dogmatism. Thus the whole drama of 2000 years ago is not historical, but spiritual; it places the purpose of being human in a spiritual perspective, although for ages, this has been understood only outwardly or not at all. This is why the appearance of Christian Rosycross, to whom he assigned a very important role in European society, is interesting. He called Christian Rosycross a leader of humanity, a human being who was far ahead of us, someone who did understand the Christ mystery and, as one of the first, experienced the rebirth on the basis of the higher principle that linked Christ with the earth. This is why CRC leads humanity spiritually during this fifth, post-Atlantean era, the time in which we are currently living. Steiner saw

43. Ger Westenberg, Max Heindel en The Rosicrucian Fellowship. Amsterdam, In de Pelikaan, 2003, p 55

Christian Rosycross as the helper of Christ, closely cooperating with the archangel Michael.

At the time, the person bearing the name Christian Rosycross was, according to Steiner, born in Germany in 1378. He travelled through the world between his twenty-eighth and his thirty-fifth years, collecting all wisdom accessible in every place he visited. After his return, he gathered a small circle of people around him with whom he continued his work. Three of them were mainly focused on the inner being, and received their inspiration from it. Four others were able to translate this inspiration in such a way that other people were able to assimilate it, too. During this incarnation, Christian Rosycross lived for an exceptionally long time. He died in 1484 at the age of 106.

In this context, Wijnand Mees wrote in his afterword to Steiner's *Occult Science*: «According to Rudolf Steiner, the Rosicrucians have at different moments in history tried to step into the limelight. This was always accompanied by efforts to effectuate social renewal in a non-violent way. The attempt to achieve tolerance in the field of religion (in the beginning of the seventeenth century) as well as the call for freedom, equality and brotherhood (at the end of the eighteenth century) may be seen in this light. However, these peace-loving attempts were just as often smothered in blood, during respectively the Thirty Years War (1618-1648) and the French Revolution and its aftermath (1789 and the next thirty years). The Rosicrucian movement appears to be a powerful driving factor in the deeper layers of human souls, but the materialism, lodged in the upper layers of these souls, is increasingly getting the upper hand, however.»

«Against this background,» still according to Mees, «we may also see Steiner's work as a theosophist, and later as an anthroposophist. He wanted to provide a scientific foundation for this underground

Rosicrucian movement that, according to him, instigated theosophy, which presented itself to the public in 1875, and more than that, he wanted to show that this theosophy, which he put into a spiritual-scientific form, is the natural continuation of the scientific development in the new era. In this context, he not only experienced solid external resistance, but he also encountered a lack of understanding in theosophical ranks, as may be clear from the first preface (in this edition printed at the back of the book, together with the other prefaces).»

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Here another testimony follows, this time in an ornate biography by a special friend of Steiner's, Edouard Schuré, because it particularly corresponds to the mission of the Rosycross: «From an early age, Rudolf Steiner himself always defined his intellectual mission: combining science and religion again, reintroducing God into the sciences, and nature into religion, in this way fertilising the arts and life again.». But how to begin this enormous and bold venture? How to act to gain the victory, or rather to achieve taming and subjugating the great enemy, the current materialistic sciences, which resemble a terrifying dragon, armoured in plates, who, lying on his enormous treasure, keeps watch? How was he to tame the dragon of the modern sciences and harness him to the chariot of the spiritual truth? And above all, how was he to defeat the bull of public opinion? [...] To Steiner's yearning questions in this respect, Steiner's teacher answered approximately as follows: 'If you want to fight the enemy, begin by understanding him. You can only defeat the dragon by getting under his skin. You have to take the

44. Rudolf Steiner, *De wetenschap van de geheimen der ziel. Herkomst en bestemming van de mens.* Vertaald en toegelicht door Wijnand Mees (Occult science. Origin and destiny of man. Translated and explained by Wijnand Mees). Zeist, Vrij Geestesleven, 1998, p 368 ff.

45 bull by the horns. Particularly in extreme distress, you will find your weapons and your fellow fighters. I have shown you who you are, now go – and remain yourself!»

Steiner remained himself. He therefore dissociated himself from the Theosophical Society, also because of Besant, who was strongly influenced by Indian teachings, and her idea that the return of Christ had become reality in Krishnamurti. In 1912, on the basis of theosophy, Steiner founded the Anthroposophical Society. Through thousands of lectures, he acquainted the world with the developments, the teachings and the tasks of the human being, particularly in relation to the development of his soul in modern times. Twice, he also established an ‘Esoterische Schule’. The first time between 1904 and 1914 and the second time in the spring and summer of the year before his death, he started an inner school with a number of pupils of the Freie Hochschule, in which the pupils might achieve higher consciousness. The first Esoterische Schule had an ‘inneren Kreis’, of which we only know by tradition that it consisted of not more than twelve proven pupils of Steiner.

45. Edouard Schuré, *De persoonlijkheid van dr. Rudolf Steiner en zijn ontwikkelingsgang* (The personality of Dr. Rudolf Steiner and his course of development). In: R. Steiner, *Het Kristendom als mystiek feit* (Christianity as a mystical reality). Amsterdam, 1912. A special article from the early years of Anthroposophy

46. Hella Wiesberger, *Rudolf Steiners esoterische Lehrtätigkeit* (Rudolf Steiner’s esoteric teachings). Dornach, 1997. Quoted in Ger Westenberg, Max Heindel en The Rosicrucian Fellowship. Amsterdam, In de Pelikaan, 2003, p 266



Mount Ecclesia Temple of Max Heindel's Rosicrucian Fellowship, consecrated on
24 December 1920

EPILOGUE

What made the Rosicrucians so certain, so absolutely positive of the way in which they, during the past one hundred and twenty-five years, implemented the spiritual line that we tried to put forward in this book? Where did they find this certainty, while the whole intellectual world found itself in doubt in a metaphysical respect? From what did the main figures in this book derive their indestructible trust and the power always to continue, despite the failures of people and despite good and bad tidings – although simultaneously indicating that they, despite the great plan underlying their work, were never able to see more than the one step ahead which they would have to take to be able to continue?

Since 1927, with the publication of the first issue of *The Rosycross* until this day, what makes the tone of their publications so full of consciousness, charged with a certain joy, constructive and testifying to a certain knowledge? These are a few of the questions which I asked myself when I started my study of the *Rosycross* in 1970. The knowledge that Catharose de Petri possessed, the knowledge that irradiates everything that J. van Rijckenborgh wrote, was different from that of Rudolf Steiner, for instance. It was different from that of special people and contemporaries such as Krishnamurti or Ouspensky, and also different from that of Heindel, their great example. Their certainty is simple, pure and very far-reaching – due to the fact that they stated that we cannot learn anything that we do not confirm in and through our life.

This is why the reader may imagine my ‘study of the *Rosycross*’ to

tory of figures and movements that had played a special role in the history of ‘the other Christianity’. The reader may find an elaborate record of this in *Stromen van Licht* (*Streams of Light*). Later, I wrote a brief history of the Rosicrucian movements since the seventeenth century. Many of these movements were fabrications, had other intentions, and were exaggerated; however, underlying a few initiatives, the same positive certainty resounded which the founders of the Lectorium Rosicrucianum also had. I thought I would be able to see the differences between those two kinds; I thought that I understood what the characteristics of true movements were.

However, this was not the case. There are libraries, filled with sources, but the study of sources does not bring the truth any closer. Or perhaps it brings the truth closer, but not the understanding of it. At a certain moment, I realised that even if I came to know the whole history, since the primordial beginning of Christianity, or even since the fall, I would still not yet be able to acquire the proper understanding.

I began burying myself in the origin of the Rosicrucian Society, in Jan Leene’s life, and later in the genesis of the Lectorium Rosicrucianum, and in Catharose de Petri’s life that was wholly devoted to the Spiritual School. An important starting point for this was the lecture that A.H. van den Brul gave in 1994 during the symposium ‘The Rosicrucians as European phenomenon in the 17th century’, which was later published as ‘J. van Rijckernborgh – modern Rosicrucian and hermetic Gnostic’.

I consider myself lucky to have been able to speak with people who have cooperated in the life work of J. van Rijckernborgh and Catharose de Petri. Without their help, this book would have been unthinkable. Mentioning everyone would result in a long list, in

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191. A.H. van den Brul, J. van Rijckernborgh –modern Rosicrucian and hermetic Gnostic. In Pentagram, seventeenth volume no 4, 1995

which individual acknowledgement becomes meaningless; I thank all of them from the depth of my heart.

Yet, I do not want to fail recalling the special moment, on which two events virtually coincided, in the beginning of June of this year, when the book got its ‘momentum’. At a certain moment, it was crystal clear: it is not what you write or read that is true, not what you think, and not even who you are – but what you live.

‘Not me’, a friend said; names are not important, ever. It is simple, natural, very ordinary (I called it deeply ordinary), but of a wholly different nature. It is not mystical, or spiritual, or intellectual, or particularly sensitive. It is natural, but of *another* nature. They built their School, not with words, not with services and conferences, but with *people*, and with *life*, referring to the life and the consciousness of another nature belonging to it, which they bore. Or rather: of which they partook and partake.

The second event occurred on 9 June of this year. That day, I (very briefly) received evidence of this life of consciousness. It concerned evidence that the link with the Order of the Rosycross, inwardly as well as outwardly, was a reality, just as was later the case concerning the link with the Universal Brotherhood, of which the Order is a part, and into which the Mystery School has been taken up.

This always happens with puzzles: if we find this one, correct piece, if we have the key, all pieces seamlessly fit together, just as happens in life. J. van Rijckenborgh once said: It takes a hundred years before the whole apparatus of the Mystery School will have wholly matured. A hundred years! If we take 1924 as the beginning, the active instrument, able to help countless seeking people, will be fully operational – during the second quarter of *this* century. How will this instrument be able to do so? The reason is that there will be ever more people who know the Light and work with the Light in the same way. These are people who demonstrate in society the same loving, quiet and certain consciousness of the other reality,

which the founders of the Order of the Rosycross, initially the three friends in 1935, and later J. van Rijckenborgh and Catharose de Petri also possessed.

And what should we expect then? Let us once again quote J. van Rijckenborgh, describing what he saw before him:

«Imagine that a group of people is positively touched by the new magnetic field and that, therefore, the effects and activities develop in them and manifest themselves through them. Then they will, at the same moment, form an enormous transformer station as it were for new magnetic forces. The Christ power will manifest itself through them; it will radiate widely and encircle the earth. Through such a group, many seekers will be reached and helped; it will gather a new harvest that it will lift as it were into the new field of life. [...]»

We repeat, so that you may never forget, that if the power of the new magnetic field touches you, the various activities will manifest themselves through you. Therefore, these activities cannot be explained from a dialectical power; they cannot be learned at a university, by teaching, books or study. No, if they manifest themselves, they can be directly explained from the intercosmic, all-embracing, new magnetic field. In an exclusive sense, we are fellow builders of God. This is what the ancient Rosicrucians called in the *Fama Fraternitatis*: ‘the construction of the new House Sancti Spiritus’.¹⁹²»

When Christian Rosycross had spontaneously offered all his gifts, everything he possessed, to the learned and wise men of Europe, and they had shamefully rejected him – understanding the value of what he offered, but at the same time discovering that this would have (great) consequences – he withdrew, as the *Fama* relates, and built the House Sancti Spiritus with his own people.

The human being, who lives, works and is active, uses power, the

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192. J. van Rijckenborgh. The Coming New Man, 1957, part III, chapter VIII, p 326

power of the blood. In this way, every human being daily sheds his blood for himself, for his family, or for others. However, once a human being enters the essence of the two natures, the shedding of the blood of the new nature brings liberation.

Everything someone does on the basis of the new nature, even if it is still very little, is immediately liberating as to its effect. In this, I found the explanation of the certainty, the notion of what I had been seeking. Because, according to J. van Rijckenborgh, «Five minutes of service to the Universal Brotherhood, in and through the power of the Brotherhood, are worth gold and mean more than years and years of plodding away, because such a work, undertaken on the basis of this new nature, always helps build the new field of life, the House Sancti Spiritus.»

9 September 2008

Peter Huijs

PETER HUIJS (1951, TEGELEN) IS AN ART HISTORIAN AND PUBLISHED **PERFECT LIGHT**, ESSAYS ABOUT THE SCIENCE OF THE SOUL IN 2006. TOGETHER WITH C. BODE, HE WROTE A SHORT HISTORY OF THE **ROSICRUCIANS**. HE ALSO WROTE **STREAMS OF LIGHT IN EUROPE** ABOUT THE DISSEMINATION OF THE GNOSIS. HIS LATEST BOOK GIVES AN INSIDE DESCRIPTION OF THE HISTORY AND THE PATH OF THE MODERN ROSYCROSS, AS IT IS MADE PUBLIC BY THE LECTORIUM ROSICRUCIANUM.

IN CALLED BY THE WORLD HEART, PETER HUIJS PRESENTS AN ACCOUNT OF THE DEVELOPMENT OF THE SPIRITUAL PURSUITS OF THE PAST ONE AND A HALF CENTURY, DURING WHICH THE GREAT SPIRITUAL ORGANISATIONS PLAYED AN IMPORTANT PART. IN THIS COMPLEX ESOTERIC FIELD, THE LEENE BROTHERS REDISCOVERED THE SEVENTEENTH-CENTURY MANIFESTOES OF THE ROSICRUCIANS IN 1935. HUIJS DESCRIBES THE HISTORY OF THE ROSICRUCIAN SOCIETY THAT THEY FOUNDED BEFORE WORLD WAR II.

THE SECOND PART OF THIS BOOK DESCRIBES THE PERIOD AFTER 1945: THE GENESIS OF THE LECTORIUM ROSICRUCIANUM, THE INTERNATIONAL SCHOOL OF THE GOLDEN ROSYCROSS. THIS INITIATION SCHOOL IS WHOLLY DEVOTED TO THE LIBERATION OF THE HIGHER LIFE IN THE HUMAN SOUL. AS AN ANTHOLOGY, THE AUTHOR SHOWS THE SPIRITUAL AND LITERARY DEVELOPMENT OF J. VAN RIJCKENBORGH AND CATHAROSE DE PETRI ON THE BASIS OF EXTENSIVE QUOTATIONS. IN A NATURAL WAY, THE READER GAINS INSIGHT INTO THE WAY, IN WHICH THEIR INSPIRATION AND INNER TASK DEVELOPED INTO A SEVENFOLD WORLD WORK, ALWAYS INSPIRED BY THE CHAIN OF UNIVERSAL BROTHERHOODS.

THE AUTHOR ALSO PRESENTS A SURVEY OF THE FURTHER DEVELOPMENT UNDERTAKEN BY THIS SCHOOL AFTER 1990. IN A PREVIEW, HE DESCRIBES THE DEVELOPMENT UNTIL 2024, DURING WHICH THE SPIRITUAL DEVELOPMENT OF THE PAST PERIOD MAY BE RECOGNISED AND ACTIVATED IN BROAD SECTORS OF SOCIETY.



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ISBN 978-90-6732-410-6



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